FUNDAMENTALS
OF
JAINISM

BY

CHAMPAT RAI JAIN

BARRISTER-AT-LAW

Author of THE KEY OF KNOWLEDGE, THE SCIENCE OF THOUGHT, ETC., ETC.,

Translator of The Ratnakaranda Sravakachar

(A REVISED EDITION OF 'THE PRACTICAL PATH')

VEER NIRVAN BHARTI

69, TEERGRAN STREET,

MEERUT - 250 002 U. P. (INDIA)

Published with the help of :
L. NANAG RAM JAIN
MALIWARA, DELHI–110 006

1100 COPIES
VIR NIRVAN SAMVAT 2500
YEAR 1974

Price Rs. 5.00

LIBRARY EDITION

Price Rs. 8.00

PRABHAT PRESS, MEERUT.

PREFACE
(FIRST EDITION)

'The Practical Path' is a companion volume to my earlier work, 'The Key of Knowledge', to which the reader is referred for fuller information on the subject of comparative theology, and for a general survey of the basic principles of religion. The object of the present volume is to point out the practical, scientific method of self-realisation, as laid down by the Jaina Tirthankaras who rose to the highest height of perfection with its aid. I have, therefore, refrained from repeating what I have already said in 'The Key of Knowledge', though no effort has been spared to make the present volume as self-contained and complete in its own department as possible.

It is conceivable that the detailed information on the subject of Karma and other matters contained in the following pages might prove a little too tiresome for a certain class of critics; but obviously no details are too many for a proper study of a subject, and the mind which feels confounded with fulness of detail is never of the scientific sort, but only a frivolous one. There is no department of science which can afford to dispense with detailed knowledge; nor can aught but palsy of intellect result from unscientific thought. For this very reason, it has not been found necessary to refer to the non-jaina systems of Yoga, as they mainly

content themselves with general discourses on abstract propositions about the method of self-realisation. Mystic in thought and tendency, they are seldom, if ever, clear or exact enough to enable one to know precisely what to do in a given situation, and are not only useless and dangerous to experiment with, but also foster much unholy superstition and spirit of mystification in the minds of men by their veiled and obscure hints and innuendos.

HARDOI : C. R. JAIN
1st October 1916.

This is a reprint of the Book "The Practical Path" written by Late Shri Champat Rai Jain Barrister-at-Law. Out of ten chapters in the old book only first nine chapters have been included in this edition and the book has been re-named as "Fundamentals of Jainism". There is great dearth of an Authenticated book on the Jainism in English as such Veer Nirvan Bharti, with blessings of Pujya Mahamuni Shri 108 Vidyanand Ji, decided to reprint this book. This is the Vth publication of Veer Nirvan Bharti and we hope in the present book, readers will understand easily the Principles of Jainism.

Sunder Lal Jain
President

CONTENTS

FOREWORD

The late lamented Champat Rai Jain was a Bar-at-Law by profession; but he is better remembered on account of his numerous publications in English as a deep Scholar of Comparative Religion The *Kew of Knowledge* is his *Magnum Opus*. His comprehensive study of Comparative Religion and his deep understanding of Christianity and Islam he brought to bear on his study of Jainism. The result has been remarkable. In fact he can be looked upon as one of pioneers who introduced Jainism to the western world in a catching and effective manner. We owe to him a number of books in English dealing with the Householders Dharma, the Sannyāsa Dharma, etc. His *Practical Path* or *Practical Dharma* is a neat exposition of Jainism, as a way of life The present book *Fundamentals of Jainism* is based on the *Practical Path* of the late C R. Jain from which some portions are omitted. The opening Chapter gives what can be called the method of understanding reality, or the Anekāntavāda, which is rightly called 'intellectual Ahiṁsā' of the Jainas. The subsequent chapters give details about the fundamental principles of Jainism. They indicate how the mundane spirit can get rid of the shackles of Karma and steadily attain spiritual perfection following the stages on the path detailed here The chapter dealing with Dharma in practice lays out what needs to be followed day-to-day by one who wants to lead a religious life

This is indeed a useful book which goes a long way to explain Jainism both to a lay reader and to an earnest student of comparative religion It is but natural, therefore, that this brochure is blessed by Muni Shri Vidyanandaji.

The Publishers deserve our gratitude for its timely publication when we are celebrating the 2500th Anniversary of the Nirvāṇa of Bhagavān Mahāvīra.

University of Mysore
Mysore: October 2, 1974

a. n. upadhye

FIRST TIRTHANKAR LORD RISHABHDEV — LAST TIRTHANKAR LORD MAHAVIR

(By Curtsy British Museum London)

"There is evidence to show that so far back as the first century B C. there were people who were worshipping Rishabhdeva, the first Tirthankara. There is no doubt that Jainism prevailad even before Vardhmana or Parsvanath The Yajurveda mentions the names of three Tirthankaras—Rishabha, Ajitnath and Aristanemi. The Bhagavata Puran endorses the view that Rishabha was the founder of Jainism"

DR. S. RADHAKRISHNAN
Indian Philosophy Vol. I, P. 287

Fundamentals of Jainism

INTRODUCTION

THE METHOD OF PHILOSOPHY (अनेकान्तवाद)

The very first thing the follower of Jainism is required to impress upon his mind is the fact that the path of salvation consists in Right Belief, Right Knowledge and Right Conduct, called the three Jewels (रत्नत्रय) by the Jaina philosophers.

It is a self-evident truth that the successful achievement of an object of desire depends on the scientific validity of the means employed for the purpose; and equally evident is the fact that in all our pursuits and occupations we only resort to those methods of securing the end in view which have a causal connection with its accomplishment. The universal Law of Cause and Effect, thus, is the determining factor of all human, that is to say rational, activity, and it is obvious that nothing but confusion, disappointment and discomfiture, to say nothing of the pain and suffering which inevitably follow the baffled endeavours of mankind to secure some object of desire, can result from a disregard of this self-evident truth. The truth is that chance has no voice in the order of nature, and cannot be relied upon as a rational method of securing any desired end.

The law of cause and effect also holds good in the region of spiritual science, notwithstanding its emphatic denial by semi-trained theologians at times. For, were it otherwise, spiritual emancipation would have to fall within the uncertain domain of chance, and the method of the attainment of the ideal of the soul would be deprived of its rational basis of efficacy, leaving mankind to grope in the darkness of uncertainty and doubt—by no means a happy predicament.

The necessity for right knowledge* cannot, therefore, be overrated. In respect of right belief also it is evident that it is essential to the utility of knowledge, since belief signifies a cessation of doubt, and also since people only live up to their beliefs. Right conduct also is a necessary condition to the attainment of final emancipation, for no desired results are possible without the doing of the right thing at the right moment.

The subject of enquiry, or knowledge, in so far as spiritual emancipation is concerned resolves itself into the nature of that beatific condition and of the causes which stand in the way of its attainment. These in their turn involve the nature of existing realities, or substances, and their interaction. We thus get the following seven *tattvas* (essentials or objects of knowledge) :—

(1) *Jîva* (जीव) (intelligence or living substance),

(2) *Ajîva* (अजीव) (matter and other non-intelligent substances),

(3) *Âsrava* (आस्रव) (the influx of *kârmic* matter),

(4) *Bandha* (बन्ध) (bondage),

(5) *Saṃvara* (संवर) (the stopping of *âsrava*),

(6) *Nirjarâ* (निर्जरा) (the gradual removal of *karmic* matter), and

(7) *Moksha* (मोक्ष) (the attainment of perfect freedom).

The would-be aspirant for *moksha* has to understand the nature of these *tattvas*, the knowledge of which is a condition precedent to the acquisition of that well balanced state of mind which is designated by the word belief or faith.

In this connection it is necessary to point out two of the pit-falls of philosophy into which almost all the non-Jaina metaphysicians have fallen unconsciously. The first one has reference to the idea of a beginning of the world process, and the second relates to the philosophy of stand-points on which the greatest stress has been laid by Jaina *âchâryas*.

*It is interesting to note in this connection that almost all the rational religions of the world also lay stress on the necessity for knowledge as a pre-requisite of *moksha*. Thus the "*rite Jñânan na mukti*" (no salvation without knowledge) of the *Vedas* is directly confirmed by '*Ye shall know the truth, and the truth shall make you free*' (John, VIII. 32) of Jesus. and, impliedly at least by, '*he dieth not who giveth (his) life to learning*' (*The sayings of Muhammad*) of the Prophet of Islam.

WORLD PROCESS

In respect of the world-process, it is obvious to every thinking mind that philosophy is concerned with the determination of the nature of things, and that the starting point of all rational speculation is the world of concrete reality which is presented to the individual consciousness through the *media* of senses. A philosopher takes, in the first instance, the world as he finds it, and, aided by the methods of analysis and research, reduces the perceptible phenomena to their simpler components, so that when he arrives at simple elements he knows them to be the eternal causes of the ceaselessly shifting panorama of form and shape which constitutes our universe. Beyond these eternal causes or realities, it is impossible to proceed, because being simple in their nature they cannot depend, for their existence, on any thing else; in other words, their own individual natures alone are the causes of their existence individually. It follows from this that however far back we may go in time, no beginning of simple elements can be discovered or conceived, so that we never arrive at a point in the life-story of nature when they were not. This is a death blow to the idea of a beginning, and its force will be felt by any one who seriously puts himself the question : how can a simple (non-compound) substance be brought into existence ? It should be remembered that a simple substance, or reality, differs from a compounded effect of simple elements in so far as it is not the product of two or more substances, but is an unanalysable, unbreakable, indestructible thing in itself. Creation of these simple realities from pure nothing is out of the question, because nothing is devoid of all qualities including existence and substantiality.

If any one still wishes to adhere to the notion of a creation of all things from naught, let him put to himself the question, how can the different elements possibly owe their existence to one source ? This would convince him that 'nothing' can never be turned into a concrete, substantial 'something' by means of any process whatsoever.

The conclusion we arrive at, then, is that the idea of a beginning of the elements is not entertainable in philosophy. Now,

since there are no air-tight compartments to keep these elements separate from each other, and since the world-process is the result of the interaction and functioning of the different substances and elements, it follows that no starting point can be discovered for a general commencement of the universe. This amounts to saying that the idea of a creation is altogether untenable in philosophy.

SAPTABHANGI SYSTEM

We now come to the philosophy of stand-points which is the first step in secientific metaphysics. Any one who has at all bestowed a thought on the nature of philosophy must have arrived at the conclusion that it aims at the perfection of knowledge to emancipate humanity from the slavery of superstition and awe of nature's might, and that knowledge itself signifies nothing other than a sense of familiarity with the nature of things as they exist in the world. Now, everything in nature exists in relation to a number of other things, and is liable to be influenced by them in different ways. Besides, all things present different aspects when looked at from the point of view of their nature and when studied in respect of the forms they assume under the influence of some other thing or things. Furthermore, when they are described by men they are generally described from a particular point of view, though the unwary are led to imagine this one-sided description of their nature as exhaustive, many even falling into the pitfall of logical 'suicide' by basing their deductions on a set of rules or formulas which are applicable to facts gleaned from a particular stand-point, but not to any other. We can observe for ourselves the nature of confusion which is likely to result from an ignoring or mixing up of different stand-points by means of the two following illustrations :—

(1) Let us take for our first illustration the famous text, '*Jīva* is *Brahmân*' (soul is God), which certain people preach without the least possible qualification. But obviously the statement is true only in so far as the natural qualities of the soul are concerned; it is not true in respect of the present manifested condition of an ordinary *jīva* who must exert himself in the right

direction to attain to his natural purity. As water in its essence is pure gaseous matter, so is a *jīva*, with regard to his pure natural qualities, a perfect God; but as water, as water, cannot be said to be air, so cannot a *jīva* involved in the *saṃsāra* be said to be pure Brahmân. This illustrates the effect of a one-sided absolutism of thought which ignores all other points of view; and its far-reaching consequences can be seen in the monistic speculations of certain philosophers who have based their system of metaphysics on the natural attribute of the soul, altogether ignoring the standpoint of evolution. These gentlemen, unable to explain the different conditions of beings and things arising in the course of their evolution, have actually found themselves forced to describe the world as an illusion, pure and simple.

(2) Our second illustration is intended to emphasize the effect of confounding the different standpoints. Suppose we say : 'Here is a jar of iron; if we remove its iron-ness, it will cease to exist.' This is a perfectly true statement, as any body can see for himself. But if we now say : 'Here is a jar of *x*; if we remove its *x*-ness, it must cease to exist.', the conclusion might be true in some cases, and not in others, for *x* may represent only such non-essential qualities or things as butter, or some living being's name. Obviously, a jar containing butter would never cease to exist by the removal of its contents, nor would one belonging to a person ever become a non-entity by changing hands; and yet it is perfectly permissible, in speech, to say 'a jar of butter' and 'a jar of John.' This one instance suffices to illustrate the nature of confusion which is likely to result in philosophy by indiscriminately mixing up, or confounding, the results of research made from different points of view. 'This is a jar of iron', is a statement which is true from the point of view called the *dravyārthika naya*, which takes into consideration the substantive attributes of things, while 'the jar of butter,' 'the bucket of John,' and the like, have no reference to the nature of the substance or substances of which the jar or the bucket might be made, but only describe them in respect of their contents or owner's name.

There are seven principal stand-points which are employed by men in their description of things. These are :—

(1) *Naigama* (the non-distinguished) which describes things without distinguishing between their general and special properties.

(2) *Saṇgraha* (the collective) which deals exclusively with the general qualities of things.

(3) *Vyavahāra* (the particular) is the standpoint of particularity. The difference between the *Saṇgraha* and the *Vyavahāra nayas* lies in the fact that while the former describes things in respect of their general properties, the latter only concerns itself with their particular attributes.

(4) *Ṛijusutra* (literally the straight, hence the immediate) studies things as they exist in the present, and without regard to their past and future aspects

(5) *Śabda* (literally the verbal, hence the point of view of a grammarian) pays exclusive attention to number, gender, tense, etc., of the words employed.

(6) *Sambhiruḍa* is the stand-point of an etymologist who distinguishes between synonymous words on etymological grounds.

(7) *Evambhūta*, literally such like, hence the point of view which describes things by words expressing their special functions, *e.g.*, to call a man a devotee because of his being engaged in devotion.

These are the main kinds of *nayas*; and it is clear that each of them, taken by itself, is insufficient to impart full knowledge of things, and has to be taken as furnishing only partial information about their nature. They are current because of the practical requirements of human intercourse and the usage of society which would be thrown into a state of chaos if lengthy descriptions were insisted upon, instead of short words, to describe things. Philosophy, which aims at the perfection of knowledge, however, cannot afford to follow the conventions of men designed to expedite their intercourse with their fellow beings, and must get hold of the actual truth by combining the results of investigation made from different points of view. A thorough insight into the philosophy of stand-points is also necessary to estimate the true value of the statements of our predecessors in the field of *metaphysical* research. Mankind would find that almost all the

confusion of thought, and we might also say the animosity existing between the followers of different religions, would cease to exist as soon as they would test the *scriptural* text which most of us blindly adhere to with the aid of the touch-stone of *naya-vâda* (the philosophy of stand-points). If they would only insert the word 'somehow' before any scriptural or prophetic, statement, they would find their minds becoming trained in the right direction to enquire into the stand-point of the prophet who made any particular statement. The word 'somehow' (*Syât* is Sanskrit) would show that the statement was made from a particular point of view, and would at once direct the mind to find out what that stand-point is. It would also enable us to reconcile many a seemingly contradictory statement in the scriptures of the same creed as well as in those of different faiths; for it does often happen that a statement which is wrong from one particular point of view is not so from another, *e.g.*, one observer might say that a bowl full of water contains no air, while another might describe it as containing nothing else but air, both being right from their respective stand-points since water is only gaseous matter in its essence though manifested in the form of a liquid substance owing to the action of atoms of hydrogen and oxygen on one another.

For the above reason the Jaina *Siddhânta* insists on the employment of the word *syât* (somehow or from a particular point of view) before every judgment or statement of fact, though in ordinary parlance and composition it is generally dispensed with. There are three kinds of judgment, the affirmative, the negative and the one which gives expression to the idea of indescribableness. Of these, the first kind affirms and the second denies the existence of a quality, property or thing, but the third declares an object to be indescribable. A thing is said to be indescribable when both existence and non-existence are to be attributed to it at one and the same time. These three forms of judgment give rise to seven possible modes of predication which are set out below :—

(1) *Syâdasti* (somehow, *i.e.*, from some particular point of view, a thing may be said to exist),

(2) *Syânnâsti* (somehow the thing does not exist),

(3) *Syâd asti nâsti* (affirmation of existence from one point of view and of non-existence from another),

(4) *Syâdavaktavya* (somehow the thing is indescribable),

(5) *Syâdasti avaktavya* (a combination of the first and the fourth forms of predication),

(6) *Syânnâsti avaktavya* (a combination of the second and the fourth forms), and

(7) *Syâdasti nâsti avaktavya* (a combination of the first, second and fourth forms of judgment).

This sevenfold system of predication is called the *Saptabhangi* (literally, the seven-branched), and stands in the same relation to philosophy as grammar does to speech.

We shall now proceed to describe the fallacies of the seven kinds of *nayas* (stand-points) enumerated above. These are also seven in number, that is to say one for each *naya*. Taken in the same order as their corresponding *nayas*, they may be descibed as follows :—

(1) *Naigamâbhâsa*, the fallacy of the *Naigama naya*, consists in making an actual division in thought between the general and special properties of things, as for instance to speak of the existence and consciousness of a soul as if they were two separate things.

(2) *Sangrâhâbhâsa* occurs when we describe the general properties of a thing as constituting it solely. For instance it is incorrect to maintain that a tree can be constitued by the general qualities common to all trees, since an actual tree will have to be a particular kind of tree, and not the idea of tree-ness in general.

(3) *Vyavahârâbhâsa* consists in making a wrong division of species.

(4) *Rijusutrâbhâsa* arises when we deny the permanence of things altogether. Those philosophers who hold that there is no "being" but only "becoming" in the world have fallen into this kind of error.

(5) *Śabdâbhâsu* occurs when we deal with words without regard to their number, gender, tense, etc. For instance, to take the Hebrew Elohim, which is pluralistic in form, as representing one individual Being would be an error of the *Śabdâbhâsa* type.

(6) *Sambhirudâbhâsa* lies in treating apparently synonymous

words which possess nice distinctions of meaning as if they all meant exactly the same thing. Pride and conceit may be taken to be fairly good instances of words which, if taken to mean exactly the same mental trait, would give rise to this fallacy.

(7) *Evambhûtâbhâsa* lies in asserting that the existence of a thing depends on its performance of the particular function with reference to which alone it has been described, as for instance to say that a devotee is non-existent because he is no longer engaged in devotion.

The nature of the *nayas* and the *Saptabhangi* system of predication having been shown, we now proceed to a general consideration of the *Tattvas*.

CHAPTER I

THE TATTVAS (तत्त्व)

The first two of the *tattvas* deal with the nature and enumeration of the eternal realities, elements or substances of nature, and the remaining five with the interaction between two of these substances, namely, soul, or spirit, and matter. There are six simple substances in existence, namely, Spirit, Matter, Time, Space, *Dharma* and *Adharma* Of these spirit or soul-substance, called *jīva* in Jainism, is to be distinguished from the remaining five, called *ajīva*, on account of the quality of intelligence with which it is endowed and of which the other substances are devoid. A substance is to be distinguished from a body, or thing, inasmuch as the former is a simple element or reality while the latter is a compound of one or more substances or atoms. There may be a partial or total destruction of a body or thing, but no substance can ever be annihilated. Substance is the substrate of qualities which cannot exist apart from it, for instance the quality of fluidity, moisture, and the like only exist in water and cannot be conceived separately from it. It is neither possible to create nor to destroy a substance, which means that there never was a time when the existing substances were not, nor shall they ever cease to be. From another point of view substance is the subject of modifications. Every substance has its characteristic function, as for instance the special function of *jīva* is to know. Every substance is either atomistic, that is composed of atoms, or is only one, indivisible expanse of existence. *Dharma, Adharma* and Space have no parts in their structure, that is to say are non-atomistic, while *jīva*, Matter and Time consist of an infinite number of individuals, atoms and units respectively. There is an infinity of *jīvas* (souls) each of which is an individual in its own self, and possesses the potentiality of perfect or right faith, unlimited

knowledge, infinite happiness and absolute power. Its nature is freedom which, when obtained, becomes the source of its great joy. In its modifications, it is the subject of knowledge and enjoyment, or suffering, in varying degree, according to its circumstances. The soul is not possessed of sensible qualities, and cannot be perceived with the senses. It has no permanent form of its own till it attains *nirvāna*, when its form becomes fixed once for all and for ever. Like a semi-fluid jelly, it assumes the form of the body in which it might happen to be ensouled for the time being.

Matter is a non-intelligent substance consisting of an infinity of particles or atoms which are eternal. These atoms are possessed of sensible qualities, namely, taste, smell, colour, and *sparsa**, and sound also arises from their agitation in certain forms. Atoms form the material basis of all kinds of physical bodies from the most *sūkshma* (subtle) to the grossest. They also combine with the soul when they obstruct its natural properties, thereby holding it in bondage.

Time is the cause of continuity and succession. It is of two kinds, *nishchaya* and *vyavahāra*. The former of these is a substance, which makes simple units revolve on themselves, thus giving rise to the idea of progress or change in the same place, that is continuity; but the latter is only the measure of duration, and depends on the succession of regularly recurring events of a universal type.

Dharma and *Adharma* are the two substances which are helpful in the motion and stationary states of things respectively, the former enabling them to move from place to place and the latter to come to rest from the condition of motion.

Space is the substance which finds room for all other substances and things.

Four of these substances, namely, Time, Space, *Dharma* and *Adharma*, though necessary for the world-process, play no important part in the scheme of spiritual evolution. We shall, therefore, pass on to a consideration of the nature of the interaction between spirit and matter, without stopping to describe the remaining substances any further.

**Sparśa* means touch which is of eight kinds.

CHAPTER II

THE NATURE OF KARMA (कर्म का स्वरूप)

EMANCIPATION FROM BONDAGE

When Jesus of Nazareth *propounded* the proposition*—

"Ye shall know the truth, and the truth shall make you free."—

His interlocutors failed to understand the nature of freedom which the knowledge of truth was to carry to their hearts. It was their ignorance of the nature of spiritual bondage which prevented them from grasping the true sense of the messianic observation. They looked upon freedom from only the political point of view, and had never thought of the true or spiritual freedom with which religion mainly concerns itself. They had then to be told that freedom signified emancipation from the bondage of sin, but it is not clear whether they fully comprehended the messianic speech even then, for even today it is difficult to believe that the full significance of the terms freedom and bondage has been adequately grasped by the humanity at large. Be this as it may, the important question for us is not whether the interlocutors and followers of Jesus understood his purport or not, but what is the true significance of the terms freedom and bondage in the science of religion ?

It is obvious that there is no concrete substance or thing to correspond to the word sin when used as a noun; the word expresses a pure mental abstraction, and conveys the idea of wrong-doing. The bondage of sin, thus, is clearly the thraldom of actions, *i.e.*, *karmas* (actions or deeds), which is to be shaken off in order to bring the state of natural freedom of the soul into manifestation.

---

*See John, VIII. 32.

THEORY OF TRANSMIGRATION

It must be borne in mind that there can be no bondage to pure mental abstractions, or purely wordy concepts; the word signifies some kind of real fetters, not, indeed, consisting of chains of iron, but of a very subtle and invisible material. It is well to know that nothing but force, in some form or other, is capable of holding things in the condition of slavery, and that no kind of force can be conceived apart from a substance or material of some sort. The bondage of sin must, then, be a bondage of matter, and the obtainment of freedom must consequently imply the destruction of bonds and the removal of the particles of foreign matter from the constitution of the soul.

This is precisely what is implied in the theory of *transmigration*, which undoubtedly, was well known to and accepted by every rational religion in the past. It is, however, in Jainism alone that we find it placed on a scientific foundation, and though the *scriptures* of other creeds contain allusions to it, these allusions are nearly always couched in mystic or unintelligible language and are never explained on lines of rational or scientific thought. This is one of the facts which explain the reason why the followers of certain religions, including Christianity, do not now accept the doctrine of re-birth, and range themselves against the creeds which preach it.

That the theory of transmigration is a truth of philosophy will be readily acknowledged by any one who would study the nature of the soul and of the causes upon which depends its ensoulment in a body of matter. As regards the former, that is the nature of the soul, it is sufficient to state that the qualities of feeling, willing and knowing, which are the special attributes of consciousness, are not to be found in matter, and must, for that reason be the property of a substance which differs *in toto* from it. The simplicity of the soul is proved by the fact that no one ever feels himself as many, which shows that the subject of knowledge, feeling, perception and memory is not a reality composed of many atoms or parts, but a simple individuality. Soul, then, is a reality which is not indebted to any other substance for its existence, and as such must be deemed to be eternal and

uncreate. This amounts to saying that the line of existence of every soul merges in infinity both in the past and the future, so that each and every living being has a history of his own, however much he might be ignorant of the events of his earlier lives in his present incarnation.

In respect of the causes of the *ensoulment* of a *jīva* in the body of matter, it is to be observed that in its natural purity the soul is the enjoyer of perfect wisdom, unlimited perception, infinite power and unbounded happiness, which, in the absence of a restraining force or body of some kind, must be deemed to be manifested in the fullest degree in its nautre. The idea of such a perfect being descending to inhabit a body of flesh and thereby crippling its natural unlimited perfection, in a number of ways, is too absurd to be entertained for a moment. It follows from this that the soul did not exist in a condition of perfection prior to its present incarnation, and that the existence of some force capable of dragging *jīvas* into different wombs is a condition precedent to their birth in the several grades of life. But how shall we conceive force operating on soul and dragging it into an organism, if not as the action of some kind of matter ? It is, therefore, clear that the soul must have been in union with some kind of matter prior to its birth in any given incarnation.

So far as the nature of matter which is found in union with the soul in its *pre-natal* state is concerned, it most obviously must be of a very *sūkshma* (fine) quality, since the fertilized *ovum*, which roughly speaking, is the starting point of the life of an organism is itself a very minute, microscopical structure. The body of this fine material, called the *kârmâna śarīra* (the body of karmic matter), in the technical language of the Jaina *Siddhânta*, is the cause and instrument of transmigration, and, along with the one called the *taijasa** *śarira* (body of radiant matter), is a constant

*The Electric body *taijasa śarira* (तैजस शरीर) is a body of luminous matter, and is a necessary link between the other two bodies of the soul—the *kârmāna* and the *audârika* (the body of gross matter). The necessity for a link of this kind is to be found in the fact that the matter of the *kârmâna śarira* is too *sūkshma* (fine) and that of the *audârika* too gross to allow any direct or immediate *interaction* between them, and that an intermediate type of matter is required to connect them with each other.

companion of the soul in all its different forms assumed in the course of its evolution in the *samsâra.* Both these bodies undergo changes of form from time to time, thereby leading to different kinds of births; they are destroyed only when *moksha* is attained, which means perfect freedom of the soul from all kinds of matter.

The necessity for the existence of the shuttle body *kàrmàna śarīra* (कार्माण शरीर) would also become clear by taking into consideration the effect its absence would have on the soul of a dead man, *i.e.* a disembodied spirit. Obviously the absence of all kinds of limiting and crippling influences would at once enable such a disembodied soul to manifest its natural perfection in the fullest degree, making it the equal of Gods and the enjoyer of the supreme status of *Paramâtman* (godhood) at a stroke. Death, then, instead of being the dreaded foe, as it is considered now, would be the greatest benefactor of all kinds of living beings, and the attainment of supreme bliss, to say nothing of omniscience, omnipotence, and all those other divine qualities and powers which men associate with their gods, would be possible with the greatest ease, not only to every virtuous *jīva,* but to every rogue, rascal and sinner as well. Even the act of murdering a fellow-being would have to be regarded as a highly meritorious deed, and suicide acclaimed as the shortest cut to the heaven of the highest divinity. Dogs and cats and the whole host of creeping things and the like would also, on such a supposition, find their differences of development abolished at a stroke. The path of salvation, too, would no longer consist in Right Faith, Right Knowledge and Right Conduct, but would lie on the point of the butcher's knife or through the friendly grave of a cannibal's stomach.

The absurdity of the proposition need not be dilated upon any further; it is a sufficient refutation of the notion that death effects a complete severance between spirit and matter, and shows that the *kârmâna śarira* never leaves the soul till perfection is attained. The question, when was the *kârmâna sharira* formed for the first time ?—does not arise; it could only arise on the supposition that a perfectly pure spirit had descended or condescended to enter into bondage, but this has been already seen to be an

unentertainable hypothesis. It follows from this that all the souls now involved in bondage—and their number is infinite—have always been in an impure and imperfect state. There is nothing surprising in this conclusion, for just as gold is found in a mine in an impure condition without any one having ever deposited the pure metal there, so are souls to be taken as having existed in a condition of impurity from all eternity.

The only possible counter-hypothesis of the renewal of bondage by the order of an extra-supreme God is met by the argument that there can be no possible ground for distinction between one pure spirit and another. Since the qualities of substances do not vary to suit individual whims, all pure spirits must possess the same attributes. Hence, there can be no such thing as a God of Gods. On the other hand, if it be said that the supposed extra-supreme being is a pure spirit *plus* something else, that would make his being a compounded organism which experience and observation prove to be liable to disintegration and decay. Furthermore, a perfect God must be presumed to be above longings of every kind, and cannot, therefore, be credited with the unholy desire of imposing fetters of pain and misery on his brethren.

Lastly, when we look into the nature of this extra-supreme deity of modern theology we only discover him to be a personification of *karmic* energy and power. It has been made clear in 'the Key of Knowledge' that the gods and goddesses of the several systems of theology which are flourishing in our midst today are only the personifications* of certain mental abstractions and forces of a psychic or occult type. If the reader has read that book, he would not find it difficult to understand that the following passages disclose the attributes of the *karmic* force, the regulator of the destinies of all kind of beings involved in the *saṃsâra*, rather than the qualities of a perfectly blissful being such as a *Siddhâtman* (perfect Soul) must necessarily be :—

(1) "I create...evil."—Isaiah, XLV. 7.

(2) "Wherefore I gave them statutes that were not good, and judgments whereby they should not live."—Ezekiel, XX. 25.

(3) "It repented the Lord that he had made man on earth and it grieved him at his heart."—Genesis, VI 6.

---

* See also 'The Permanent History of Bharata Varsha', by K. Narayana Iyer.

(4) "Whosoever slayeth Cain vengeance shall be taken on him sevenfold."—Genesis, IV, 15.

(5) "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me. '—Deut. V. 9.

We could cite many other similar passages from the scriptures, but it would serve no useful purpose to multiply authorities. So far as the Vedas are concerned, they are intelligible only on the hypothesis of a wholesale personification of occult powers and metaphysical abstractions. The Hindu Puranas even attribute deception to their godhead, such as his appearing in the form of a beautiful female at the churning of the ocean, where he not only prevented the *asuras* from drinking the nectar of immortality by making them fall in love with his female form, but also immediately slew Rahu, who, perceiving the fraud that was being practised, had managed to secure a drop of the life-giving *amrita* (nectar of life).

None of these attributes are appropriate to the godhead, but they are fully in harmony with the personification of *karma*, as the lord or master of the destinies of living beings. The word Ishvara, the popular name of the deity in Hinduism, only signifies, in its literal sense, powerful, able, capable, hence, a lord or master.

The truth of the matter is that the moderns have completely lost sight of the fact that the theological god, or Ishvara, is a pure impersonation of *karma*, and, therefore, feel baffled in the presence of such statements as those already quoated from the Bible and the Qur'an. It is this impersonation of *karmic* power, as the ruler of the world, which stands in the way of progress by demoralizing the hearts of men with unholy superstition and awe of his supreme sway, irresistible might and vindictive unforgiving nature.

To revert to the point under consideration, it is now clear that a pure spirit cannot possibly be compelled to re-enter the bondage of 'sin' when once it has attained to perfection, and that the condition of none of the souls now involved in the *samsāra* has ever been that of perfect purity at any time in the past.

CHAPTER III

ÂSRAVA (आस्रव)

Âsrava signifies the influx of matter into the constitution of a soul. As *moksha* cannot be attained without the removal of the last particle of matter from the soul, knowledge of the process which causes the inflow of fresh matter and of the means to check it with is a necessity which cannot be exaggerated.

Every action that is performed by living being in the *samsâra* is always in relation to some kind of matter. Whether we enter into intercourse with the outside world through the *mediâ* of senses, or indulge in mental or moral speculation in the seclusion of our private apartments, or carry on any other kind of activity, in each and every instance we only traffic in matter some of which is being constantly absorbed by the soul. Even when fresh matter does not come from outside, there is always a sufficient amount of it present in the physical organism itself to be absorbed by the soul. Every action opens the door to certain kinds of particles of matter, which may immediately enter into union with the soul, and modify the structures of its two invisible bodies, the *kârmâna* and the *taijasa*. This is the case generally with all kinds of actions. Even when meritorious deeds, short of the natural functioning of pure spirit, are performed, there is no stoppage of the process of the *karmic* influx; only the soul then assimilates particles of matter whose fruit is pleasant, instead of those which bear evil consequences. For the difference between virtue and vice is precisely the same as that between a gold and an iron chain; they both tend to prolong the bondage of the soul though in one case it is not quite unpleasant, while in the other it may be, and, in the worst cases, actually is, intolerable. The natural functioning (self-contemplation) of pure spirit differs from *punya* (virtue) in so far that while the exercising of the functions of pure

spirit does not imply the negativity of the soul in the least degree, and, therefore, is unaccompanied by the *âsrava* of matter, virtuous actions are only calculated to render captivity pleasant and agreeable to the soul. Thus, virtue is as much a cause of bondage as vice from the stand-point of him who aspires for perfect liberation.

Certain types of mental attitude strikingly demonstrate the operation and effect of *âsrava* on the soul. Such, for instance, is the case with mental depression when the soul is literally weighted down by a kind of *sukshma* (fine) particles of matter. The same is the case with excessive grief, a general tendency towards pessimism, and the like. What seems to happen in such cases is that certain kinds of feelings weaken the intensity of the rhythm of the soul, exposing it to the influx of the particles of matter from its physical organism itself. As an oily surface soon becomes covered over with dust, so does the soul attract to itself and is depressed (from *de*-down, and *pressum* to press) by a large number of particles of matter from within its own outer encasement of flesh. It is to be borne in mind that the soul's association with the outer body of gross matter is not of the same type as that with the *kârmâna sharira*, for while it becomes intimately fused with the particles of finer matter of which that subtle body is made, there is no such fusion in the case of the gross body. The idea of the association of the soul with its three bodies may be partially grasped by likening it to oxygen and the matter of the *kârmâna śarira* to hydrogen which combine together to form water. If we now throw some colouring matter into the liquid, formed by the fusion of hydrogen and oxygen, we should have an idea of the form of the *taijasa sharira.* The position occupied by these two bodies in relation to that of gross matter is something like that which comes into existence by holding the volume, or mass, of coloured liquid in a sponge, so that the liquid saturates every portion of the sponge without actually becoming fused or united with it. There is, however, this important, distinction to be drawn between the sponge and the physical organism that while the former is an independent article, the latter is only organised by the soul which is to become ensouled in it.

To return to the influx of matter into the soul, the idea of

âsrava through the senses can be easily understood if we put ourselves the question: who feels the sensations of taste, smell, colour, touch and sound which are received through sense-organs? Is it, for instance, the tongue that enjoys the relish of food, or the soul? Obviously the soul; for if its attention is exclusively engaged elsewhere it is not only not conscious of the taste of food but may also fail to take conscious cognizance of the quality of eatable put before it. It follows from this that while the bulk food passes into the stomach through the gullet, some finer particles of its relish reach the soul through the glands of taste and the nerves connected with them, enabling it to feel and enjoy the taste of each morsel. Hence, when these relish-particles do not come in contact with the soul it is not cognizant of their presence. The same is the case with the feelings of pain and pleasure and with the bodily sensations in general; these, too, are not felt if the mind is busy elsewhere. These facts unmistakably point to some kind of material *âsrava* with every sensation and feeling. The same conclusion is to be arrived at by a study of certain kinds of mental states, for the process of controlling such passions as anger, greed, and the like, clearly points to the exertion of will on some kind of matter, while their complete eradication means neither more nor less than a complete annihilation of their causes, *i.e.*, the freedom of mind from some kind of foreign material whose presence was responsible for their existence and recurring recrudescence. Whether we regard our passions and emotions as the states of our consciousness or as so many kinds of rhythms of the soul, or in any other way, it is certain that a simple substance like the soul or consciousness can never, by itself, be the basis of so many different kinds of states of rhythms some of which are undoubtedly antagonistic to one another. Hatred and love both, for instance, cannot be the natural functions of the soul, so that if the latter be the normal state of our consciousness, the former must owe its existence to something else. Matter, the only other substance which enters into interaction with the soul, then, is the substance whose influence is responsible for the abnormal types of emotions and passions. Its fusion with spirit gives rise to disposition, and renders the soul liable to experience different kinds of affections according to the varying

circumstances of life. The two opposite types of feelings known as *de*-light (literally, intense lightness) and *de*-pression (mental 'heaviness'), also furnish strong evidence in support of *āsrava*, for the former conveys the idea of the removal of a kind of weight from the soul, while its antithesis, the latter, implies the imposition of some sort of burden on it. Hence, if our language is to be true to nature, we must acknowledge that it is not purely the weight of words, ideas or circumstances which makes us experience the unpleasant feeling known as depression of spirits, nor the cessation or removal there of which serves as an occasion for delight.

The truth is that when the soul becomes negative in consequence of some ungratified desire, it is exposed to the *āsrava* of matter in a marked degree, and, consequently, feels *de*-pressed in the literal sense of the word. Similarly, when its desires are gratified, or voluntarily abandoned, its condition of negativity comes to an end, and some of the particles of matter, which had flowed in on account of the slackening of the intensity of the rhythm of life, are mechanically dispersed, giving rise to the feeling of *de*-light.

As a result of the foregoing discussion, it may be stated that *āsrava* always signifies the influx of matter into the substance of the soul, and that the soul remains subject to it so long as the rhythm of life remains slackened by the attitude of receptivity. This attitude of receptivity or negativity, as has been already stated, is due to the influence of desires for material things, for the soul is perfection itself in its natural purity, but the entertainment of desires leads it to depend on the objects thereof, throwing it into an attitude of expectancy and uneasiness. Pure intelligence by nature, the *jīva* is affected by its beliefs, so that the expectation of joy, comfort or help from outside itself instantly impairs its natural buoyancy and strength. It is this condition of expectancy which may be called receptivity or negativity. This harmful attitude, as stated before, is forced on the soul in consequence of its desires for intercourse with, and traffic in, matter from which it expects to derive pleasure, or joy, in some form or other. In reality, however, the soul is perfect and blissful by nature, so that its desires for the enjoyment of matter only betray its ignorance of its own true

natural perfection. Thus, any kind of activity, physical, mental or moral, is a cause of *âsrava*, no exception being made even in the case of actions performed carelessly, since they point to the presence of an attitude of carelessness which is quite incompatible with self-consciousness.

The causes of *âsrava* may now be enumerated categorically. They are :—

(1) *Mithyâtva, i.e.*, wrong belief or faith
(2) *Avirati, i.e.* moral failings,
(3) *Pramâda, i.e.*, negligent conduct, or lack of control,
(4) *Kashâya*, or passions, and
(5) *Yoga*, or the general channels of inflow.

Of these, the first class consists of five kinds of *mithyâtva*, namely,

(i) one-sided absolutism, which insists on the absolute accuracy of knowledge obtained from one point of view alone;
(ii) untrue attribution of a quality to a being or thing;
(iii) entertainment of doubt about the truth;
(iv) failure to distinguish between right and wrong; and
(v) the notion that all religions are equally true.

The second division includes :

(i) *himsâ*, that is, injuring another by thought, word or deed,
(ii) falsehood or perjury,
(iii) theft,
(iv) unchastity, and
(v) attachment to things of the world.

The third category comprises :

(i) reprehensible discourse about the king, state, women and food,
(ii) sense-gratification,
(iii) mild kind of passions,
(iv) sleep, and
(v) gossip.

The *kashâyas* include four different types of anger, pride, deceitfulness and greed, and nine minor blemishes (*no-kashâyas*), namely, joking, attachment or love, aversion or hatred, grief, fear, disgust and the three kinds of sexual passion peculiar to

the three sexes, the male, the female and the neuter. The four types of *kashâyas* are:

(1) *anantânubandhi, i.e.*, that which prevents one's acquiring the right faith and stand in the way of true discernment;

(2) *apratyâkhyâna*, or that which prevents the observance of even the minor vows of a house-holder;

(3) *pratyâkhyâna*, which interferes with the observance of the *vratas* (vows) enjoined on a monk; and

(4) *sanjvalana*, which is of a mild nature, and the last obstacle to the absolute purity of Right Conduct.

Yoga, which means a channel for the inflow of matter, is of three kinds—

(i) *manôyoga*, that is, mental activity, or thought,

(ii) *kâyâyoga*, or bodily actions, and

(iii) *vachanayoga, i.e.*, speech.

These are the main causes of *âsrava*, and, although the sub-heads in this classification may be divided still further, it would serve no useful purpose to describe their minute sub-division here.

CHAPTER IV

BANDHA (बन्ध)

It must be obvious to all thinking minds that every slight contact of matter with spirit does not necessarily imply their fusion, so that all the particles of matter which come in contact with the soul do not necessarily combine with it to cause its bondage. Hence, the Jaina Siddhânta divides bondage into two classes, *sâmprâyika* and *iryâpatha.* Of these, the former signifies the fusion of spirit and matter, and the latter only a momentary contact between them.

The absorption of matter by the soul result in the formation of a compound-personality in which the natural attributes of spirit become suppressed to a greater or less extent, according to the nature and quantity of the particles absorbed. Just as hydrogen and oxygen are deprived of their natural freedom during the period of their fusion in the form of water, so is a soul debarred from the full exercise of its natural attributes while in union with matter; and just as the separation of hydrogen and oxygen from one another results in restoring to them their natural properties in the fullest degree of manifestation, so does the removal of matter from the constitution of the soul establish it in its natural perfection as a pure spirit. It follows from this that the union of spirit and matter does not imply a complete annihilation of their natural properties, but only a suspension of their functions, in varying degree, according to the quality and quantity of the material absorbed. Thus, the effect of the fusion of spirit and matter is manifested in the form of a compound-personality which partakes of the nature of both, without actually destroying either. Hence, the *jîva* involved in the cycle of births and deaths manifests something of the nature of both, pure spirit and matter, the quality of omniscience appearing in the form of knowledge dependent on the activity of senses and mind, that of right belief in the form of wrong and absurd notions, of infinite power in the guise of bodily

prowess, and of infinite happiness, as sensations of pleasure and pain through the senses. On the other hand, attraction and repulsion, which are the properties of matter, assume the form of attachment and hatred, giving rise to all kinds of emotions and passions, greed, anger and the like. Another effect of the unhappy union between spirit and matter is the liability to death from which pure spirit is perfectly immune, but which, together with its companion, birth, is a constant source of dread to an un-evolved, that is to say, an unemancipated soul. The fusion of spirit and matter also exposes the soul to danger from another quarter from which it enjoys complete immunity as pure spirit. This additional source of trouble consists in the inflow of fresh matter in consequence of the operation of the forces of magnetism, chemical affinity and the like, residing in the material already in union with the soul. As gaseous matter is not liable to combine with the element of earth in its natural purity, but becomes defiled by it when existing in the condition of water, so, owing to the influence of the material already in combination with it, does the soul become liable to be forced into union with certain types of matter which cannot assail it directly.

We thus observe that the union of soul and matter is simply fraught with evil for the *jîva*, whose condition scarcely differs from that of a man thrown into prison and thereby deprived of his freedom of action. The *kârmâna sharira* is a sort of self-adjusting prison for the soul and constantly accompanies it through all its incarnations, or births. Subject to modification at the end of each form of life, it is again and again attracted into a new womb, organising, mechanically, the outer encasement of gross matter by the energies inherent within its own form.

Thus the conditioning of the physical body, and of the circumstances depending on that body—descent, family, status, wealth and the like—is the result of the mechanical operation of the force of *karma* stored up in the *kârmâna sharira*.

This *karmic* force is dealt with by the Jaina *Siddhânta* under the following eight heads :—

(1) *Jñânâvaraniya*, or the knowledge-obstructing group;

(2) *darśanâvaraniya*, or the class of forces which interfere with perception;

(3) *vedaniya, i.e.*, the class of *prakritis* (energies) which determine and regulate the experiencing of pleasure and pain;

(4) *mohaniya*, that is to say, the forces which produce delusion;

(5) *âyuḥ*, or the *prakritis* which determine the duration of the association of the soul with the body of gross matter;

(6) *nâma*, or the forces which organise the body and its limbs;

(7) *gôtra*, or the energies which determine the family, surroundings, position and the like, of individuals; and

(8) *antarâya*, or the group of forces which interfere with our doing what we should like to do.

As flesh, blood, muscles, bones, marrow and the like are formed from the same food, so are the different kinds of *karmic* energies engendered from the particles of matter absorbed by the soul through *âsrava*.

Of these eight kinds of *karmas*, the first, second, fourth and eighth are called *ghâtia* (lit. that which destroys), because they obstruct the natural qualities of spirit, and the remaining four *aghâtia* (*a*=not+*ghâtia*) because of their not interfering with those attributes. The formers are, moreover, regarded as inimical to the *jîva*, because they are the most difficult to be destroyed, while the latter can be burnt up speedily.

We now proceed to describe the number and nature of energies comprised in each of these eight groups of *Karmas*.

I. The *jñânâvarniya* class comprises five energies, namely;

1 (i) that which obscures knowledge derived through the senses (*mati jñâna*);

2 (ii) that which interferes with knowledge based on the interpretation of signs (*śruta jñâna*);

3 (iii) that which obstructs clairvoyance (*avadhi jñâna*);

4 (iv) that which debars one from telepathic knowledge (*manah prayaya jñâna*); and

(v) that which prevents omniscience (*kevala jñâna*) from manifesting itself. 5

II. The *darśanâvaranîya* group consists of the following nine kinds of energy all of which interfere with the perceptive faculties of the soul in different ways :—

(i) that which debars the soul from seeing with the eye (*chakṣu darśana*); 6

(ii) that which prevents perception through senses other than sight (*achakṣu darśana*); 7

(iii) that which obstructs clairvoyant perception (*avadhi darśana*); 8

(vi) that which prevents the manifestation of *kevala darśana* (full, unqualified perception); 9

(v) *nidrâ* (sleep); 10

(vi) *nidrâ-nidrâ* (deep-sleep); 11

(vii) *prachalâ*, light or restless sleep, like that of a dog; 12

(viii) *prachalâ-prachalâ*, a more restless form of slumber than the preceding, also a kind of madness; and 13

(ix) *styânagriddhi* (somnambulism). 14

III. The *vedaniya* type comprises two kinds of energies:

(i) those responsible for pleasurable experiences (*sâtâ vedaniya*), and 15

(ii) those leading to suffering and pain (*asâtâ vedaniya*). 16

IV. The *mohaniya* class is sub-divided into :—

(i) *Darśana mohaniya*, which obstructs right belief. It is of three kinds :—

(a) *mithyâtva* which leads to settled wrong beliefs, 17

(b) *samyaga mithyâtva* which is characterised by a mixture of truth and falsehood, and 18

(c) *samyak prakriti* or *samyaktva* which signifies blurred faith. In this state the truth is known, but faith is slightly tinged with superstition. 19

(ii) *Châritra mohaniya* which interferes with right conduct. This is of the following twentyfive kinds :—

Kashâyas.

20 (*a*) anger,
21 (*b*) pride,
22 (*c*) deceit,
23 (*d*) greed,
— of the *anantânubandhi*, that is, the intensest type.

24 (*e*) anger,
25 (*f*) pride,
26 (*g*) deceit,
27 (*h*) greed,
— of the *apratyâkhyâna*, or a very, intense type.

28 (*i*) anger,
29 (*j*) pride,
30 (*k*) deceit
31 (*l*) greed,
— of the *pratyâkhyâna*, that is, intense type.

32 (*m*) anger,
33 (*n*) pride,
34 (*o*) deciet,
35 (*p*) greed,
— of the *sanjvalana*, or mild type.

No-kashâyas

36 (*q*) joking,
37 (*r*) attachement or love,
38 (*s*) aversion,
39 (*t*) grief,
40 (*u*) fear,
41 (*v*) disgust,
42 (*w*) sex-passion peculiar to males,
43 (*x*) sex-passion peculiar to females, and
44 (*y*) sex-passion peculair to those of the neuter sex.

V. The *âyuḥ karma* group includes four kinds of energies which control and determine the duration of life of the four kinds of beings, namely,

45 (i) *devas* (residents of heavens),
46 (ii) human beings,
47 (iii) lower forms of life belonging to the animal, vegetable and mineral kingdoms, and
48 (iv) denizens of hells.

VI. The *namakarma* group comprises the following ninety-three kinds of energies falling under forty-two heads, which are responsible for the formation of the different kinds of bodies and their organs:

(1) *Gati* or condition of existence which is of four kinds, namely

(i) *manushya* (human). 49
(ii) *tiryancha* (lower forms of life, such as animals, vegetables and the like), 50
(iii) *deva* (life in heavens), and 51
(iv) *naraka* (the condition of existence as a resident of hell) 52

(2) *Jâti*, that is, type or class, which comprises the following five heads:—

(i) one-sensed beings, 53
(ii) two-sensed beings, 54
(iii) three-sensed beings, 55
(iv) four-sensed beings, and 56
(v) beings with all the five senses. 57

(3) *Sharîra, i e.*, body, which is of five kinds *viz.*,—

(i) *audârika*, the outer body of gross matter, 58
(ii) *vaikriyaka*, the outer body of *devas* (residents of heavens), and of those who are the denizens of hells, 59
(iii) *ahâraka*, an invisible body of small dimensions, which, issues from the forehead of advanced ascetics alone, and enables them to visit the Teacher, if there be one in a distant land, 60
(iv) *taijasa*, the body of luminous matter, and 61
(v) *kârmâna*, the body of *karmic* energies. 62

(4) *Angopânga*, that, is the principal and subsidiary limbs, which are of three kinds—

(i) *audârika.*, *i.e.*, pertaining to the physical body, 63
(ii) *vaikriyaka*, pertaining to the *vaikriyaka śarîra* which can become big or small, and assume any form at will, and 64
(iii) *ahâraka*, *i.e.*, pertaining to the *ahâraka* body. 65

(5) *Nirmâna*, that is symmetry. 66

67–71 (6) *Bandhana*, or union of articles without which it would be impossible for the body to be organised. This is five kinds corresponding to the five kinds of bodies enumerated above.

72–76 (7) *Sanghâta*, a still closer union of particles than *bandhana*. This is also different for the five different kinds of bodies, hence, of five types.

(8) *Sansathâna*, or development which is of six kinds, as follows :—

77 (i) *samachaturasra*, *i.e.* proportionate,
78 (ii) *nyagrodha parimandala*, that is, well-developed in the upper parts and ill-formed in the lower,
79 (iii) *svâtika*, or well-formed in the lower portion, but stunted in the upper,
80 (iv) *kubjaka*, that is, hunch-backed,
81 (v) *vâmana*, or dwarfish, and
82 (vi) *huṇḍaka*, that is, general mal-formation.

(9) *Sanghanana*, or formation of bony skeleton. This is of the following six kinds, of which only the last three are possible in the present age :—

83 (i) *vajra vriṣabha nâracha*, that is, adamantine, or iron-like formation of bones, their wrappings and nails.
84 (ii) *vajra nârâcha*, *i.e.* iron-like formation of bones and nails, but not of wrappings, or bandages,
85 (iii) *nârâcha*, or bones, wrappings, and nails of the ordinary type, that is to say, without adamantine strength,
86 (iv) *ardha'nârâcha*, that is, no wrappings, but only partially nailed joints,
87 (v) *kilaka* or wholly nailed joints, and
88 (vi) *asamprâpta sripatika*, that is, bones strung together by nerves, but not fixed with nails.

(10) Colour (*varṇa*) which is of five kinds, *viz.*—

89 (i) black,
90 (ii) blue,
91 (iii) red,
92 (iv) yellow, and
93 (v) white.

(11) Smell (*gandha*), which is either—

(i) pleasant, or 94
(ii) unpleasant. 95

(12) Taste (*rasa*), which is of five kinds, namely—

(i) pungent, 96
(ii) bitter, 97
(iii) saline, 98
(iv) acid, and 99
(v) sweet. 100

(13) Touch (*sparśa*), which falls under eight heads as follows :—

(i) hard, (ii) soft, (iii) light, (iv) heavy, (v) cold, (vi) hot, (vii) smooth and (viii) rough. 101-10

(14) *Ânupurvi*, which enables the soul to retain during the moments of transition from one life to another the form of its last incarnation. This is of four kinds, corresponding to the four *gatis* (conditions of existence), namely (i) human, (ii) deva, (iii) *nârka* (pertaining to the residents of hells), and (iv) animal (*tiryancha*). 120-112

(15) *Agurulaghu*, which has reference to the weight of matter of which any particular body may be made. Literally, the word *agurulaghu* means neither light nor heavy, hence it has reference to that energy which is responsible for the manufacturing of the material of the different bodies, which, bulk for bulk, is neither heavy like iron, nor light like cotton-wool. 113

(16) *Upaghâta,* by whose operation are formed such organs as are inimical to the very organism to which they belong *e.g.*, big, bulky belly, long horns, and the like. 114

(17) *Paraghâta,* the energy which makes organs which might be used for the destruction of others, such as sharp horns, poisonous fags and the like. 115

(18) *Atâpa*, which makes a heat-producing and luminiferous body, such as that of the *prithavikâya jîvas* in the solar orb. 116

(19) *Udyota,* the energy which produces a phosphorescent, that is, luminous, but not heat-producing, organism, *e.g.*, the body of a fire-fly. 117

118–119 (20) *Vihâyogati*, the energy which enables one to fly, or move through air. It is either *shubha* (grace-ful) or *ashubha* (the opposite of graceful).

120 (21) Breathing (*uchchhvâsa*).

121 (22) *Trasa*, which procures birth in the classes of *jîvas* above the one-sensed type.

122 (23) *Sthâvara*, which leads to birth in the class of one-sensed *jîvas*.

123 (24) *Bâdara*, which produces a body capable of offering resistence to, and of being resisted by, other bodies.

124 (25) *Sukshma*, which produces a body incapable of offering resistance to, or of being resisted by, others.

125 (26) *Paryâpti*, the power to utilise the particles of matter for the full development of certain physical and mental faculties. This is of six kinds, namely—

(*a*) the power to absorb nourishment,
(*b*) the power to build the body from the nourishment absorbed,
(*c*) the power to develop physical organs and faculties, including that of sense-perception,
(*d*) the power to maintain breathing and circulation of blood,
(*e*) the power of speech, and
(*f*) the power of discrimination, or thinking with the help of the physical organ of thought.

126 (27) *Aparyâpti*, the energy which does not permit the development of the any of the six *parayâptis* or powers described under the next preceding head.

127 (28) *Pratyeka*, which appropriates a body to one soul only.

(29) *Sâdhârana*, which enables a body to be appropriated by more than one souls.

128 (30) *Sthira*, the energy which retains the various *dhâtus* and *upadhâtus* in their respective positions in the body. The *dhâtus* are juices, blood, flesh, fat, bone, marrow and semen; and the *upadhâtus* wind, bile, phlegm, nerves, sinews, skin and the digestive fire.

(31) *Asthira*, the energy which tends to disturb the equilibrium of *dhàtus* and *upadhâtus*. 130

(32) *Śhubha-nâma-karma* is a *prakriti* which imparts attractiveness to the limbs of the body. 131

(33) *Aśhubha-nâma-karma* is the energy which makes the bodily limbs unattractive and offensive to look at. 132

(34) *Subhaga-nâma-karma* is an energy which makes one the object of love by others. 133

(35) *Durbhaga-nàma-karma* acts in the opposite way to the the *subhaga prakriti*. 134

(36) *Susvara* renders speech agreeable and melodious. 135

(37) *Dusvara* makes the voice croaky and unpleasant to hear. 136

(38) *Adeya* imparts radiance and glow to the body. 137

(39) *Anâdeya* makes a body devoid of radiance or glow. 138

(40) *Yashakîrti* makes one popular in the world. 139

(41) *Ayashakîrti* operates in the opposite way, and makes one unpopular. 140

(42) *Tirthamkara-nâma-karma* raises one to the supreme status of a *tirthamkara* (God). 141

VII. *Gotra karmas* are of two kinds, that which secures one's birth in a noble, influential or prosperous family (*uchcha gotra*,) and that which drags the soul into opposite kinds of surroundings (*nîcha gotra*). 142-143

VIII. *Antarâya karmas* comprise the following five kinds of *karmic* energy:—

(i) that which interferes with the making of gifts, though we may be willing to do so, 144

(ii) that which steps in to deprive us of gain, though we might do all in our power to deserve it, 145

(iii) that which prevents one's enjoying things which can be enjoyed only once, such as food, 146

(iv) that which interferes in the enjoyment of things which may be enjoyed in more than once, such as pictures, and 147

(v) lack of effectiveness to accomplish anything, though we may do our best to succeed. 148

It will be seen from the above classification of *karma-prakritis* that the total number of energies falling under the eight groups is 148, which exhaust the whole range of *karmas* though it is possible to divide and sub-divide them still further under many heads. Of these, the number of energies which fall under the description of the *nâma karma* alone is ninety-three, the remaining fifty-five being divided among the other groups. The number of *prakritis* of the *ghâtia karmas* out of these fifty-five is forty-seven, which comprise five of *jñânavaraniya*, nine of *darśanâvaraniyà*, twenty eight of *mohaniya* and five of *antarâya*. The remaining eight, along with the ninety-three of the *nâma karma*, are all *aghâtia*, since they do not prevent to the natural properties of the soul from becoming manifested. It is these 47 energies of the *ghâtia karmas* which stand in the way of salvation, and debar us from the enjoyment of our natural attributes—omniscience, bliss, and the like.

CHAPTER V

SAMVARA संवर

It is clear from what has been said in the earlier chapters that *karmic* matter flows into the soul with every action, whether mental or physical and that the fusion of spirit and matters takes place only when the soul is rendered receptive, or negative, in consequence of its desires. It would follow from this that complete freedom can be attained only by checking the continuous activity of mind and body which is the cause of fresh *asrava*, and by the elimination of the accumulated deposit of *karmic* force from the soul. Hence, the first thing to do is to bring under control the organs of action which act as doorways to the ingress of the enemy. This amounts to saying that perfect control must be put on mind, body and speech, which are the three inlets for the particles of *karmic* matter to enter into the soul. The process of checking the inflow of fresh matter through these doorways is called *samvara,* which is of two kinds, namely (i) *bhava samvara* and (ii) *dravya samvara.* The former of these two kinds of *samvara* signifies the control of passions, emotions, likes and dislikes, and the latter, *i.e. dravya samvara,* the cessation of the influx of the particles of matter.

Now, since passions and emotions only arise by virtue of unsatisfied desires, he who would bring them under control must begin by renouncing his desires in the first instance. Similarly, since *dravya âsrava** takes place through the doorways of mind,

**Karmas* are generally dealt with under two heads : (i) *bhâva karmas* and (ii) *dravya karmas.* Of these, *bhâva karmas* singify different kinds of mental states of the soul, and *dravya karmas* the material forces forged in consequence of those mental states. This distinction is also observed in respect of *âsrava, bandha, saṃvara, nirjarâ* and *moksha.* We thus have *bhâva âsrava* signifying the condition of receptivity or negativity which is favourable for the influx of matter into the soul, and *dravya âsrava, the* actual inflowing material itself. Similarly, *bhâva bandha, bhâva saṃvara*

body and speech, the controlling of the unchecked activity of these inlets of *karmas* is equally necessary for the aspirant for release from the bondage of 'sin'. To this end the following rules have been laid down by the omniscient *tirthamkaras* for the guidance of their unevolved brethren:—

1. The control of mind, speech and body (*gupti*).

2. The cultivation of the habit of carefulness (*samiti*), in respect of the following five particulars:—

(*a*) walking, so as not to injure any living being;

(*b*) speech so as not to cause pain to any one by offensive, disagreeable language, or by a careless use of words having a tendency to incite others to violent deeds;

(*a*) eating so as not to cause injury to any living being;

(*d*) handling things—begging bowl, books and the like, with which there is a great danger of injury to small insects; and,

(*e*) evacuation and disposal of faeces, urine and the like.

3. The observance of the rules of the *das-lakshana* (consisting of ten rules or commandments) *dharma* (path), *viz*,—

(*a*) forgiveness,

(*b*) humility,

(*c*) honesty or straight forwardness,

(*d*) truthfulness,

(*e*) purity of mind, *i.e.* the avoidance of passions,

(*f*) mercy and control of senses.,

(*g*) *tapa* (asceticism, *i.e.* the performance of acts of self-denial, in order to bring the pure attributes of the soul into manifestation),

(*h*) renunciation (the giving of gifts, non-attachment, and the like),

(*i*) avoidance of greed, and

(*j*) chastity.

bhâva nirjarâ and *bhâva moksha have* reference to mental attitude, and *dravya bandha*, *dravya saṃvara dravya nirjarâ* and *dravya moksha* to the physical side of the question.

4. Constant meditation on the following twelve forms of reflection (*bhâvanâ*):

(i) *Anitya bhâvanâ*—'All things are transitory in the world; no condition of existence therein is everlasting; it is useless to be attached to the forms of perishable things; they can only cause pain and suffering; *dharma* (religion) alone is one's true friend; friends, relations, health, wealth, beauty, strength and the like shall all desert one some day; *âtman* alone is *nitya* (eternal); he alone has to taste the fruit—*sukha* (happiness) and *duhkha* (misery)—of his actions; therefore one's *âtman* alone is the fit object of attachment.'

(ii) *Aśarana bhâvanâ*—'None can help the *jîva* in his troubles, he alone has to bear his pain and suffering; friends, relaions, wife and children are powerless to combat suffering and disease; *dharma* is the only protector of the helpless; *dharma* enables the *jîva*, by his own power, to surmount all obstacle therefore *dharma* should be practised under all circumstances. One should also be devoted to the five kinds of Teachers (*Arhanta, Siddha, Âchârya, Upâdhyâya* and *Sâdhu*), who preach th true *dharma*.

(iii) *Saṃsâra bhâvanâ*—'Endless is the cycle of transmigration; painful is every form of life; there is no happiness in any of the four conditions of existence; *devas*, human beings, animals and residetns of hells are all involved in pain and misery of some kind or other; *moksha* alone is blissful and free from pain; the wise should, therefore, only aspire for *moksha*; all other conditions are temporary and painful.'

(iv) *Ekatva bhâvanâ*—'Alone does the *jîva* come into the world; alone does he leave it to be re-born elsewhere; alone does he bear the consequences of his *karmas*; therefore, one should bestir oneself for the destruction of *karmas*.'

(v) *Anyatvâ bhâvanâ*—'Soul is distinct from the body; it is also distinct from one's wife and child; at the moment of death it leaves them all—its body, relations and the like

—behind when one's body even is not one's own, what good is to be had out of regarding any one else as one's own ?'

(vi) *Aśuchî bhâvanâ*—'The body is full of foul matter; it is constantly passing out filth; if its skin be removed it would cease to be attractive, it cannot be purified by unguents and scents; it is only a store-house of impurities; faeces, saliva etc., does it contain; fool, indeed, is he who allows such a body to become his master; it is to be treated as a slave.'

(vii) *Âsrava bhâvanâ*—'*Asrava* is the cause of the influx of *karmas*; all kinds of evil arise from it; the wise should know and understand the nature of *âsrava*, and control his conduct.'

(viii) *Saṃvara bhâvanâ* (meditation on the nature of *saṃvara*).

(ix) *Nirjarâ bhâvanâ* (meditation on the nature of *nirjarâ tattva*).

(x) *Loka** (universe) *bhâvanâ* (one should meditate on the form, material and nature of the three worlds)

*Meditation on the form of the universe, its principal divisions, and the conditions of life which prevail therein is called the *lokabhâvanâ*. The infinity of *âkâśa* (space) is divided into two parts, the *lokâkâśa* (universe) and the *alokâkâśa* (the region beyond the universe). Nothing but pure space is to be found in the *alokâkaśa*, while the *lokâkaśa* contains the remaining five substances, namely, *jîva*, matter, Time, *Dharma* and *Adharma*, without which there can be no universe. The form of the universe (*lokâkâśa*) is that of a spindle resting on half of another, and resembles the figure of a man standing with his arms akimbo. The middle part of this man-shaped universe is called the *madhyaloka* (the middle region), the upper the *urdhvaloka* (celestial region) and the lower the *adholoka* (the nether region). The celestial region consists of sixteen heavens on eight storeys, nine upper heavens (*graiveyakas*), nine *anudishas* and five *anuttaras* (still higher regions of *devas*), with the place of residence of the *Siddhâtmans* at the extreme top The *madhyaloka* comprises a very large number of continents and seas, with the *Jambu dvîpa*, of which our little earth forms a part, in the centre. Below the *madhyaloka* are the dwellings of certain kinds of beings—*bhavnavasin devas* and others of their type. Below these are the seven hells, one on the top of another, while the lowest part of the universe is called *nigoda*.

As regards the conditions of life which prevail in the different parts of the universe, the *devas* enjoy great felicity which increases the higher we

(xi) *Bodhidurlabha bhâvanâ*—'Difficult is it to acquire the human form; having acquired it, it is difficult to know the truth, having known the truth, it is difficult to have faith in it; having acquired faith in the truth, difficult it is to practise it; therefore no opportunity should be lost in the acquisition of the Three Jewels (Right Faith, Right Knowledge and Right Conduct).

(xii) *Dharma bhâvanâ*— '*Dharma* (religion) without mercy is but a form of *mithyâtva* (falsehood); *dharma* is the reflection of the divine effulgence of the *âtman*; without *dharma moksha* (freedom) cannot be attained; true *dharma* is

ascend. In the lowest heavens, the *devas* and *devângnâs* (wives of *devas*) enjoy long life and co-habit like human beings; they have no bones in their bodies, which are resplendent and shining, and capable of assuming any desired form by the mere force of will. As we rise higher in the celestial region, the method of the gratification of sex-passion becomes less and less gross in form—in some heavens satisfaction resulting from mere contact, in others from perception, conversation, and so forth—till it finally disappear in the *graiveyakas*, where there are no *devângnâs*.

Longevity also varies in the different heavens, becoming longer and longer as we go up, till the longest *âyuḥ* in the last *anuttara* comprises no less than thirty-three *sâgaras* (oceans) of years. The residents of the highest *anuttaras* have only one more earth-life to undergo before final emancipation.

In the *madhyaloka*, human beings are found in different places, in the first two and a half continents which cover the entire region illumined by the Sun. The conditions of life differ in these regions also, owing to the influence of the motion of suns, stars, moons and other heavenly bodies, In some places men enjoy great felicity, almost equalling that of *devas*, while in others, such as our little earth, the conditions of life vary with the periods of time.

As regards the conditions of existence in hells, life is more and more painful as we descend to lower and lower regions. Duration of life also increases proportionately in the lower hells, varying from 10,000 years in the first hell to thirty-three *sâgaras* in the lowest, *i.e.*, the seventh The *nigoda* is the place into which fall all those who commit the worst kinds of sins. These are they who may be said to go to the 'outer darkness,' in the language of the Bible. Their case is hopeless, and, although they might come out of it again, no one can say how long they might have to remain there. Excruciating pain, extreme misery and unbearable torment at the hands of their neighbours and superiors are the characteristics of existence in hells. The resident of these unhappy regions are all neuter, and spend their time in lamentation and anguish.

the source of life and joy to all living beings; *dharma*, therefore, must be observed in all things'.

5. The endurance, with equanimity and cheerfulness, of the twenty-two forms of hardship (*pariṣaha*) consequent on (i) hunger, (ii) thirst, (iii) cold, (iv) heat, (v) insect-bite, (vi) nakedness, (vii) disagreeable suroundings (viii) love for the opposite sex, (ix) pain arising from the duty to be moving about, (x) discomfort caused by the observance of rules as regards sitting or lodging in certain kinds of places, (xi) suffering due to the observance of regulations concerning sleeping (xii) abuse, (xiii) ill-treatment, (xiv) begging, (xv) disappointment from getting no alms, (xvi) disease, (xvii) thorn-pricks, (xviii) bodily dirt and impurities, (xix) disrespect shown by men, (xx) pride of learning, (xxi) persistence of ignorance, and (xxii) the existence of causes which tend to interfere with faith.

6. Right conduct which includes:—

(*a*) five kinds of spiritual purity—

(i) equanimity,
(ii) penalties for faults arising from inadvertence, or negligence on account of which one loses equanimity,
(iii) refraining from *hiṃsâ*,
(iv) control of passions, and
(v) contemplation of one's own *âtman*;

and

(*b*) observance of vows—*ahiṃsâ*, truthfulness, nonstealing, celibacy and non-attachment to the objects of senses.

In connection with *samvara*, it is important to note that a full acquaintance with the subject of *âsrava* is necessary to avoid confusion of thought, in reference to the determination of the rules of proper conduct. We have already dealt with this subject in a general way in the fourth chapter, but as it is of paramount importance to be acquainted with the special causes of specific *karmas*, we shall enter into a more detailed description of them here.

To begin with the group of *karmas* known as the *jñânâvaraṇîya*, we notice that the energies which fall under this head are all those which are characterised by the property of offering obstruction to knowledge. Their causes, therefore, must be such as have a

tendency to obliterate existing knowledge or to obstruct the acquisition of truth. Analysis of these causes would show them to fall under two different heads, namely, the endeavour to hold back, conceal or evade truth, and non-exertion in the right direction for its acquisition. The former comprise all those tendencies of mind which aim at obscuring the real point in issue by evasion, perversion, subterfuge, mysticism, false interpretation, hypocrisy deceitfulness, misplaced subtlety, and the like; and the latter, such traits as physical laziness which prevent study and the acquisition of truth. According to the Jaina *Siddhânta* the following amongst others, are the main causes of the *jnânâvaraṇiya* type of *karmas*:—

(1) maintaining silence born of resentment of hatred, in the presence of one who is imparting true knowledge;

(2) knowing the truth and yet excusing oneself, when questioned on the plea of ignorance;

(3) withholding truth under the apprehension that the questioner would become equally wise;

(4) interfering with the advancement of truth and learning, or preventing the acquisition of knowledge;

(5) condemning the truth when propounded by another;

(6) finding fault with truth itself;

(7) laziness;

(8) indifference to truth;

(9) disrespectful attitude towards the Scripture of truth;

(10) pride of learning;

(11) teaching or preaching falsehood;

(12) running down the truly wise; and

(13) a general encouragement of falsehood.

There are many other such causes which the reader will have no difficulty in ascertaining for himself. As regards the three higher forms of knowledge, the *avadhi*, the *manaḥparyâya* and the *kevala jñânas*, they are obstructed by lack of inner concentration of mind due to sensual lust, passions, worry, and the like, since they arise in the consciousness of advanced *munis* (ascetic saints), who become established in the contemplation of their *âtmans*.

The specific causes of the *darśanâvaraṇiya* group of *karmic* forces are those which interfere with the different kinds of percep-

tive faculties. Kevala *darśana* is the natural function of *jīva dravya*, and arises from the destruction of the *ghâtiâ karmas*. The causes which obstruct its manifestation, therefore, are all those that give rise to the *ghâtiâ karmas*. The same is the case, to some extent, with *avadhi darśana* (clairvoyant vision) which also arises from a partial destruction of evil *karmas*. Hence, anger, pride deceit and greed, which deprive the soul of mental serenity and lead to worry and disquietude of mind, are directly the causes of the obstruction of these two kinds of *darśana* (perception).

Turning to *chaksu darśana* (vision), its development and functioning are generally prevented by the malformation of the eyes or visual centres of the brain. In either case, it is the clogging of some part of the organic structure which is responsible for the total or partial destruction of vision, while the clogging itself is due to the lodgment of particles of matter in a place where they should not be. Improper exercise of the function of vision; such as pretending not to see, affecting disgust at the sight of a being or thing, especially when he or it happens to be an object of worship and veneration, and other like deeds which throw the organs of vision into an unnatural strained or crooked attitude, and thereby allow the incoming particles of matter to find a lodgment in a place not intended for them, are the main causes of a total or partial absence of vision. Besides these, the influence of 'suggestion' as a general psychological cause of malformation is not to be ignored, and many cases are reported in the records of psychical research in which the sight of painful wounds and the like has occasioned similar conditions in the beholders thereof. Hence, acts such as pulling out the eye-balls of another from their sockets, and then feeling delight at the unhappy condition of the victim of one's fiendish tyranny, are also calculated to deprive one of vision. Delighting in interfering with another's beholding a Jaina saint, preventing him from having access to an object of worship, such as Scripture, from motives of hatred and the like, are also causes which lead to the loss of vision in a subsequent re-birth, and, may be, in this very life.

Similar considerations also govern *achakṣu darśana*, which means perception with the help of the remaining four senses other than sight.

As regards the different kinds of sleep, it is to be observed that

sleep is inconsistent with the nature of soul which is pure consciousness or intelligence, but is forced on it in consequences of its union with matter. Hence when the soul's union with matter becomes less overpowering in nature, as happens in the case of true *munis* (ascetic saints) sleep, somnolence and all other forms of stupor which are matters of daily experience to all spiritually undeveloped souls, lose their hold on the *jîva*.

The causes of the different forms of *stupor* and sleep are various; they are caused by mental worry, passions, and the like, and also by foods which augment somnolence, laziness and lethargy of body or mind.

We now come to the third group of *karmic* energies, known as *vedanîya*. Bearing in mind what has been said about the power of suggestion and the negative attitude of the soul in connection with the other kinds of *karmas*, it can be readily seen that the causes which give rise to the experiences of pleasure and pain must be as follows:—

(*a*) in the case of pleasurable feelings sympathy, gift (of four kinds, *viz.*, of medicine, food, 'protection' and knowledge), piety, renunciation, purity of mind, speech and body, mercy, tranquillity and the like, and

(*b*) in the case of unhappy experiences, the causing of pain to others and also to one's own self, grief, vain regrets, weeping, and also causing others to weep, killing or injuring others or oneself, back-biting, abusing, hard-heartedness, terrorising and all those other forms of action which are opposed to the causes enumerated under the preceding head.

The next group of *karmas* which demands our attention is *mohanîya*, which is of two kinds, *darśana-mohanîya* and *châritra-mohanîya*. The causes of the former kind are, (*a*) showing disrespect to the *kevali* (the soul who has conquered the four kinds of his *ghâtia karmas* and has attained to omniscience), (*b*) finding fault with the Scripture of truth, *i.e.* the teaching of Jainism, (*c*) regarding a true *muni* as a *charlatan*, (*d*) imputing *impiety* to the residents of heavens, and (*e*) treating religion with contempt.

Châritra-mohanîya is caused by such conduct as the failure to control desires and passions, abuse, idle talk, causing pain to another, keeping evil company, grief, delight in injuring others, heart-

less-ness, back-biting, despising virtuous men, and the like. The sex-passion peculiar to women is caused by becoming deeply attached to another man's wife, and by developing habits of thought and traits of character peculiar to women; the male sex-passion by milder forms of anger and greed, by sexual purity and by having no desire for the *embellishment* of one's body; and the neuter sex-passion by the intensity of the four kinds of passions (anger, pride, deceit and greed) *castration* unnatural gratification of sexual lust, *imputation* of unchastity to a chaste and *virtuous* woman and by madly falling in love with the married spouse of another.

The causes of the specific energies of the four kinds of *âyuḥ karma* are those which determine the duration of the association of the *taijasa* and the *kârmâṇa shariras* with the body of gross matter. This depends on the quality of the material of the outer body and on the nature of its association with the other two, and is ultimately traceable to the good or bad *Karmas* of the *jîva* himself.

Of the four kinds of *âyuḥ karma*, the first namely *deva âyuḥ*, depends on the *vaikṛiyaka śarira* of *devas* which results from pure thoughts and actions, such as observance of vows, non-injuring, truthfulness, chastity, non-stealing and non-attachment. According to the Scripture no one who has already engendered the *âyuḥ karma* of life in hells (*naraka âyuḥ*) can have sufficient strength of will left to observe the five vows of a Jaina house-holder. The second, *i.e. manushya âyuḥ* is the fruit of actions of a midding type, such as partial control of senses, desires, passions, and the like.

The third, or the animal form of life, is forced on the soul in consequence of a slavery to senses, regardless of the means employed for their gratification. Sensual lust, deceit the preaching of falsehood for procuring livelihood, excessive grief, intense aversion to any particular being or thing, giving free reins to imagination to dwell upon the details of past or expected future experiences of sexual and other kinds of bodily pleasures, and praying for future prosperity to indulge in the delights of senses to the full, are some of the causes that lead to re-birth in the animal kingdom, and determine the longevity of the different types of animal life.

The fourth kind of *âyuḥ, i e.*, that peculiar to the residents of hells, is the consequence of the worst forms of falsehood, *parigraha*

(attachment to the objects of senses), passions, evil thoughts, *himsâ* (injury), and the like.

The duration* of life in the four *gatis* (conditions of life, *deva*

*To understand the nature of the *ayuḥ karma*, it is necessary to bear in mind the fact that birth and death are two alternating phases of life of the soul involved in the cycle of transmigration. Neither pure spirit nor matter is, in any sense, liable to suffer death, since the unit of each is a simple, that is to say, indivisible and indestructible substance, and, therefore, not liable to disintegration.

The *kârmâna śarira* of the *saṃsâri jîva*, which is the product of the union of spirit and matter, is the factor which determines the liability to birth and death, for so long as it exists—and it is only destroyed just prior to the obtainment of final emancipation—it remains liable to changes of form resulting from the processes of inflow of matter into, and of its removal from, the constitution of the soul. Time, the ubiquitous medium of change, aptly called *kâla* (death), because of a change of condition being the essence of death, also tends to bring about a dissolution of form, in consequence of the operation of bodies on one another. Thus, while the bondage of the soul is prolonged by the fresh influx of matter, great changes take place periodically, qualitatively and quantitatively, in the composition and structure of the *kârmâna sharira*. When the soul's association with its outer body is rendered impossible in consequence of these changes, or from any other cause, it departs from it, and is then said to die. Its death, however, is a signal for a fresh outburst of its organising activities elsewhere, for it is immediately attracted into a new womb, and at once proceeds to organise —mechanically, no doubt— a new outer body for itself. The force which determines the length of the period of the association between the soul and its outermost body is called the *âyuḥ karma*. This association is liable to come to an end either (1) naturally, as the culmination of the incessant processes of change and readjustment going on internally, or (2) by the separation of the soul from its gross body, in consequence of the impairment or destruction of some vital organ or organs. The distinction between these two kinds of causes of death lies in the fact that, while the association of the soul with its gross body is rendered impossible in consequence of the changes in the structure of the *kârmana sharira* in the one case, in the other it is due to the impairment or destruction of some vital organ of the outermost body itself. Hence, premature death is a possibility of experience where the outermost body is liable to be destroyed accidentally, but not where it enjoys an immunity from accidents, as is the case with the *vaikriyaka* body (of *devas* and residents of hells), the parts of which, as the Scripture shows, immediately join again on being pierced or cut. Those who maintain that no one can die before his time, necessarily deny premature death, but they forget that the force which regulates the natural duration of life necessarily resides in the *kârmânâ śarira*, while an accidental termination

manushya etc), is given by the *Siddha Bhagawâns* to vary from less than 48 minutes in the human and *tiryancha* kingdoms to 33 *sâgaras* (oceans)* of years in the highest heaven and the lowest hell. The shortest duration of life in hell is 10,000 years in the first hell, and the same is the shortest duration of *devaâyuḥ* in the lowest heaven. There is no premature death in the celestial or nether regions, though the beings belonging to the human and *tiryancha gatis* may die before the exhaustion of their *âyuḥ karma.*

The causes of the principal *nâma karam prakritis* broadly speaking, resolve themselves into two general types the *śubha* (auspicious) and the *aśubha* (inauspicious). Those of the first kind are pure holy thoughts, straightforwardness, honest behaviour, frankness candour, fair-dealing, love of truth, and the like; while those of the second are trickery, dishonesty, perversion of truth, falsehood, cunning keeping false weights and measures, preparing false accounts, making faces minicry, prejudice fanaticism, merriment at the malformation of others, and all other actions of a similar type which imply a distorted frame of body, or mind, or both.

The causes of the *tirthaṃkara nâma karma prakriti*, the holiest and most auspicious of all the *śubha* energies of *karma*, are : 1 perfect faith, 2 control of passions, 3 observance of vows, 4 constant meditation on the *tattvas*, 5 fear of re-birth (*saṃâsra*), 6 unstinted charity, 7 performance of austerities, 8 protection of *munis* (ascetics) engaged in *tapa*, 9 nursing and otherwise tending sick saints, 10 devotion to the omniscient *tirthaṃkara* and reflection of His virtues and attributes, 11-12 reverence for the *âchârya* (Pontiff), the *upâdhyâya* (Teacher or Preceptor), 13, reverence for the Scripture, 14 due observance of the six essential rules of

of life is the result of forces operating from without. The unconsumed residue of *âyuḥ karma* is, in cases of accidental death, dissipated at once.

It is also evident from the nature of the *âyuḥ karma* that the idea of a perpetuation of the physical life is a self-contradictory one. The *ayuḥ karma* is like a lump of sugar placed in a flowing channel of water, and is bound to be dissolved sooner or later. Nor is it possible to re-inforce a force generated in a past life, for the nucleus of the past is like the effeevescence of aerated water which cannot be augmented by any means.

*A very large number.

conduct [(i) daily meditation, (ii) praise of the 24 *tirthamkaras*, (iii) salutation of the Master, (iv) confession of sins, (v) study and (vi) Self-contemplation with a disclaimer of the sense of attachment to the physical body], 15 teaching and preaching the doctrines of Jainism, with a view to remove the darkeness of ignorance from the world, and 16 cherishing great love for all true believers.

It is worth while to note that the *nâma karma* is chiefly concerned with the formation of the limbs of the physical body which is organised by the soul with its own inherent energy. At the end of each form of life a mechanical re-adjusting of the 'liquid' compound consisting of the *jîva* and the matter of its two inner bodies, the *kârmâna* and the *taijasa*, takes place, altering its constitution and the type of its rhythun, in obedience to the influence of the forces stored up in the mass. The resulting form is the seed of the next life, the rhythm of which represents the sum-total of the forces which are to come into play in the body to be organised in the new surroundings to which it is immediatley mechanically drawn. The number of these types of rhythm —Plato would have called them 'Ideas'—is 84,00,000, as given in the Scripture. It is the rhythm of the seedlike compound of spirit and matter which, consisting, as it does, of the different kinds of *karmic* energies, is responsible for the formation of the various limbs of the body. Each time that the soul, enshrouded in its two inner coats of matter, enters a new 'womb' suitable for the organisation of a body, it absorbs or attracts to itself, particles of matter which, in consequence of the operation of the different kinds of energies residing in the *kârmâna śarira*, are used for the organizing of the numerous bodily organs. The complexity of the organism is thus due to the complexity of the forces residing in the tiny globule of spirit and matter—the *kârmâna śârira.*

We may now proceed to consider the nature of the causes of the seventh group of *karmas*, namely, *gotra*, which determines the circumstances of life. Obviously the status of the soul, whether high or low, depends on the status of the family in which it takes its birth; and the birth in a particular family is the consequence of its being drawn to a particular 'womb'—the word

is here used in its widest sense including the *upapàda*,* the *garbha*,† and the *sammurachhana*‡ forms—by the mechanical action of its inherent force, the result of its own actions in a past life.

The type of action which lead to a low status include pride of birth, lineage, descent, beauty, or learning, the insulting of others for their low birth, and the like, also want of respect for the *Deva* (holy *tirthamkara*), *Guru* (spiritual teacher) and *śàstra* (Scripture), and delighting in proclaiming the low status and circumstances of another. The opposite kinds of actions, such as self-*abnegation*, humility, worship of the true *Deva, Guru* and *śàstra* lead to birth in a high family and happy, prosperous surroundings.

We now come to the eighth and the last group of *karmas*, the *antaràya*. Its causes may be briefly said to consist in those actions of the soul which tend to interfere with the full development of the functions and faculties, as well as with the freedom of action of another. The following are fairly typical of this kind of actions : preventing another from making a gift, robbing others of their success in their enterprise, spoiling and marring the enjoyment of another, or depriving him of the opportunity for the full development of his natural powers and functions. The marrying of little children or of young girls to aged men, the misappropriation of charity-funds, neglecting to educate one's children, preventing one's servants and dependents from following the path of true *dharma*, and many other similar acts of omission and commission are also causes which engender the *antaràya karma*. *Virya* or the fifth kind of *antaràya* is also caused by foods which augment laziness and foster lethargy of mind, or body, both.

The above is a fairly complete list of the specific causes of the different kinds of *karmas*, and although it is possible to carry

***Upapàda* is the method of birth of *devas* and residents of hells, who are born without conception and attain to adolescence at once.

†*Garbha* means conception in consequence of sexual congress.

‡*Sammurachhana* is the form of birth in which the soul directly attracts particles of matter to itself to organise its body. It is found in those low forms of life in the animal and vegetable kingdoms which are not born after the manner of *garbha*.

on the process of analysis still further in the domain of causality, it will serve no useful purpose to analyse these causes still further. It may, however, be pointed out here that many of the actions described as the causes of the different kinds of *karmas* might, at first sight, appear to have little or no causal connection with the energies they are described as engendering, but a careful study of the motives from which they proceed and of the accompanying attitude, or condition, of the soul would at once reveal them to be true to their description. For instance, the reader may well ask what is the causal connection between the act of marrying one's children at an early age and the resultant energy of the *antarâya karma*, but if he would take into consideration the state of the mind of the parent who acts in this manner, he would soon discover that the latter has no idea of the evil consequences which result from the uniting of little ones in the bonds of matrimony, and is purely guided by what he considers to be conducive to his own pleasure. Thoughtlessness and selfishness, thus, are the causes which lie at the back of this evil practice, and these, undoubtedly, are the signs of soul's negativity, the chief cause of all kinds of weakness. Besides this the form of pleasure which one can possibly derive from marrying one's child at an early age, being purely of a sensual type, and consisting, as it does, in the giving of feasts, the performance of *nautch* and the like, clearly points to the fact that the mind is completely taken up with the gratification of senses.

We thus have soul's negativity coupled with the desire for sense-gratification; and these combined lead to an influx of material particles which easily find a lodgment in, and tend to clog up, certain parts of the *kârmâna śarira* upon which depend the organising and functioning of all bodily organs. Now, since the idea and actual sight of little children playing the role of married people is pregnant with the suggestion of the abeyance of sexual function, the inflow of matter takes place in and clogs the very centres which are concerned in the formation, development and proper functioning of the generative organs. The result is that the *antarâya karma* of the third and fourth kinds is generated at once, the consequences of which shall have to be borne by the soul in its present or future life or lives.

This one illustration practically disposes of all other *karma*-engendering actions whose causal connection with the specific energies they give birth to may seem to be too far-fetched or remote. It should also be distinctly understood that habits play no unimportant part in the operation of the force of *karma*, since an action repeated a number of times has a tendency to become automatic.

Thus, the operation of the law of *karma* is governed by the two following rules, namely, (i) every action affects that part of the *kârmâna śarira* which corresponds to the physical organ concerned, or involved, in its performance, or in the mental suggestion relating to its performance, and (ii) every repetition leans towards the automatism of habit.

So far as the first of these two rules is concerned, it is not difficult to perceive that the influx of matter should affect the *kârmâna śarira* in a part corresponding to the physical organ involved in the doing of any particular act, because it is the organ principally concerned in the deed, and, therefore, the only natural seat of influx.

As regards the second rule, also, it is clear that habit implies an unconscious intensification of the impulse to act, and means neither more nor less than the tightening of bonds, though in the case of virtuous deeds evey repetition has the effect of making the bondage more and more pleasant.

Those who do not control their passions and evil actions, thus, run the risk of becoming perfect slaves to their sway, and may have to experience consequences which they little dream of in this life.

CHAPTER VI

NIRJARÂ निर्जरा

The ceaseless activity of the *saṃsarî* soul, while responsible for its ever-renewing bondage, is also the cause of its constantly changing circumstances. As new particles of matter flow into the *kârmâna śarira,* they ceaselessly modify its constitution, ejecting and displacing those already there.

In this respect the *kârmâna śarira* resembles the surface of a pond fed by a channel in which the processes of inflow and evaporation of water are constantly going on. This mechanical process of 'evaporation' of *karmas* is called *savipâka nirjarâ*, which means the removal of matter from the *kârmạna śarira* in the ordinary course of things. The other kind, called *avipâka*, is the process of the removal of matter, and the consequent destruction of *karmic* energies, by individual exertion; and it is this second kind of *nirjarâ* which is the direct cause of *moksha*.

The *avipâka nirjarâ* consists in the performance of *tapa* which literally means heating. As pure gold can be easily separated from alloy by putting the impure compound on fire, so can a *jîva* free himself from the various kinds of *karmas* by *tapa* (asceticism). It should be borne in mind that dependence on any outside agency for the removal of one's *karmic* bonds not only means so much time wasted, but is also fraught with the most harmful consequences. Our investigation into the nature of the bonds which hold us tight in their grip has revealed the fact that they arise only from our own desires, beliefs, passions and the like, and cannot be destroyed, by any possibility, so long as we do not obtain full control on our own actions. The training of the indivdual will, then, is the only way to salvation, and it is no exaggeration to say that no one who does not seriously take himself in hand has the least shadow of a chance of acquiring the feedom of Gods.

Tapa is of two kinds, *bâhya*, and *antaranga*, the one signifying the controlling of body, and the other of mind. The former of

these consists in the process of self-restraint, and is of the following six kinds :—

(i) *Anashana*, or fasting, the frequent observance of which is well-calculated to purify the sense organs, on the one hand; and to lessen the sense of attachment to the objects of bodily enjoyment on the other.

(ii) *Avamodarya*, or the avoidance of full meals. The habitual practising of this form of self-restraint would go a long way towards eradicating laziness from the system and would impart fresh energy to the mind.

(iii) *Vrita parisankhyâna*, putting restrictions on begging for food, for instance, taking the vow that nothing would be eaten on a certain day unless it be given by a *râjâ*, or in golden vessels, and so forth.

(iv) *Raśa parityâga*, or abstaining from one or more of the six kinds of tasty articles of food, clarified butter, milk, *dahi* (a kind of sour milk), sugar, salt and oil.

(v) *Bibikta shayyâsana*, or living in unfrequented places, away from the haunts of men; staying in unoccupied houses, and the like.

(vi) *Kâyakleśa*, the practising of bodily austerities such as remaining in the sun in summer, standing under a tree in rain, living on the bank of a river in winter, and the like. The object of *kâyaklesha* is to get over the longing for bodily comfort, and to prepare the system to bear the inclemencies of seasons without disquietude of mind.

The practising of these six forms of physical austerities is necessary for perfection in the *antaranga tapa*, which is also of six kinds, *viz.*,

(i) *Prâyashchita*, the doing of penance for faults committed through *pramâda* (laziness).

(ii) *Vinaya* which is of four kinds, *viz.*,

(*a*) *darshana vinaya*, the establishing of mind in right belief, or faith, and showing respect to those who have such belief;

(*b*) *jñâna vinaya*, observing due respect for those who

are endowed with true wisdom, and the acquisition of *jnâna*;

(*c*) *châritra vinaya*, the observance of the rules of conduct becoming a layman and a *sâdhu* (an ascetic), and the reverence of those who follow these rules; and

(*d*) *upachâra-vinaya*, behaving with great respect towards the Scripture of truth, saints and holy personages.

(3) *Vaiyâvritya*, serving and attending upon holy saints, and offering them food, books, and the like.

(4) *Svâdhyâya*, or the acquisition and spreading of truth with energy. This is of five kinds, *viz.*, (i) reading Scripture, (ii) questioning those more learned than oneself, (iii) meditation, (iv) testing the accuracy of one's own conclusions with those arrived at by great *âchâryas*, and (v) the preaching of truth to others.

(5) *Vyutsarga*, discrimination betwen the *âtman* and the body.

(6) *Dhyâna*, or contemplation, *i.e.*, the concentration of mind on some object, and, in the highest sense, on the *âtman*.

Of these six kinds of *antaranga tapa*, the last, called *dhyâna*, is the chief cause of *moksha*, so that the remaining five forms of the internal and all the six of the physical austerities are only intended as preparatory steps for its practising. It is to be observed that the desiring *manâs* (mind) is an extremely swift rover, passing from object to object with the rapidity of thought, and the hardest thing to control. Unsteady, full of desires, constantly engrossed in sense-gratification, *volatile* and unaccustomed to restraint, it is the principal cause of disturbance in the purity of *dhyâna*, and capable of upsetting the determination of all but the most resolute ascetics of *indomitable*, iron will. The holy *âchâryas* have, therefore, laid down these scientific rules of austerity to bring this most *intrepid* enemy of mankind under the control of will, so as to enjoy undisturbed contemplation.

Apart from this the analysis of the attitude of pure contemplation would show that its attainment is compatible only with *quiescence* of body and mind both. Hence, they both must be taken in hand for ascetic training, and completely subjugated to

the aspirant's will. It must be remembered that ascetics do not drop from the sky, but come from the class of laymen, so that when a layman is impressed with the truth of the continuity of *life in the future, he begins to reflect on the circumstances of the* soul in which it would find itself after the *somatic* death in this world. Meditation on the nature of the soul and other substances convinces him of the fact that the making or marring of his future is a thing which is entirely his own concern, and that as a sensible man he ought to live the life which is conducive to his spiritual good rather than the life of an animal engrossed in the enjoyment of senses.

Arrived at this conclusion, his mind longs to ascertain what others have said on the subject and to find out if his own conclusions are true. He then takes to the study of Scripture which is the final authority on the subject. His faith in the Word of Truth increases with his insight into the nature of *tattvas*, and he no longer ridicules the descriptions of things and events in the holy *śâstras*. His conduct also becomes characterised by purity of thought, speech and actions, and finally, when the longing for liberation from the bondage of *samsâra* begins to actuate him intensely from within, he throws off the shackles of worldly attachment, and takes to *tapa*. Thus, no one can become an ascetic without having first undergone the preparatory training enjoined on the *laity*, though owing to the fruition of *śubha* (auspicious) *karmas* of a past life, or lives, the course of training may be considerably shortened in particular cases.

Thus, the spiritual training of the soul consists of two sets of rules, one of which apply to the *laity* and the other to those who have reached the state of *vairagya* (renunciation of the world). The dynamic power which enables a man to persevere in the observance of these rules lies in the craving of the soul for liberation, and the craving itself is rooted in the knowledge that the life in *samsâra* is full of pain and misery, and that the *âtman*, the true source of immortality and bliss, is to be freed from the bondage of sin before it can manifest its natural attributes in perfection. It must be conceded that so long as the soul depends on any outside agency for the attainment of the highest state of existence known as the status of the *siddhâtman*, it only betrays its inner

emptiness and negativity which are a sure sign of failure in the spiritual realm.

Of the rules prescribed for laymen and saints, those, suitable for the former are divided into twelve *vratas* (vows) and eleven *pratimâs*, in addition to thirty-five minor directions for general conduct enjoined on every house-holder.

The layman must begin with the avoidance of the five *atichâras* (short-comings) of faith, namely, (i) entertainment of doubt after once being convinced of truth, (ii) desire to belong to another faith, (iii) beginning to doubt the efficacy of the Law (*dharma*) in moments of suffering, (iv) praising hypocrites, and (v) constant association with those known to follow a wrong faith. This will enable him to observe the vows which mark the first stage of Right Conduct. The twelve vows* are :—

(i) To refrain from killing and destroying. Killing means the forcible separation of the body of gross matter from the two other bodies, the *kârmâna* and the *taijasa*. It is forbidden, because it is the source of pain to the living being concerned, and also because it betrays ignorance of the nature of soul in the destroyer. *Himsà* is the immediate cause of hard-heartedness, and leads to re-births in hells and to suffering and pain generally. This vow extends to all kinds of killing whether it be done for sport, science (vivisection), dress (skin, feathers, and the like), food, private revenge, religion (sacrifices), comfort (destruction of insects, and the like), as a punishment to evil doers (capital sentence), in self-defence, or for any other purpose. A king who fights in defending his empire, however, does not violate this vow, for his motive is to protect his subjects. The vow also extends to such acts as tying up animals too tightly, beating them mercilessly, cutting their limbs, overloading them or neglecting to feed them properly. Of the five types of

*The first five of these vows are called *aṇu vratas* (minor or less rigid vows), the next three *guṇa vratas* (*guṇa*=qualities) because they widen the scope of the five *aṇu vratas*; and the last four *shikshâ vratas* (study *vratas*) because of their being helpful in study and meditation.

living beings, the one-sensed and the like, a layman is forbidden to kill, or destroy, intentionally, all except the lowest (the one sensed, such as vegetables, herbs, cereals, etc., which are endowed with only the sense of touch).

(ii) Refraining from falsehood. This vow is transgressed by revealing the secrets of others, false speech, forgery, and the like.

(iii) Stealing or taking what is not freely given is the subject matter of the third vow. Selling goods not up to sample, employment of false weights and measures, adulteration, counterfeiting, receiving stolen property, employment or encouragement of thieves, and harbouring dacoits are some of the forms of its transgression.

(iv) Refraining from indulgence in sex-passion. The *muni* is naturally enjoined to practise complete control, since sex-passion is a great enemy of spiritual progress; but the layman only vows to restrict his carnal lust to his married spouse. Artificial gratification, encouraging others in sexual lust, looking lustfully at any woman other than one's own wife, use of *aphrodisiac* remedies when weak, and the like, constitute a transgression of this vow.

(v) Putting a limit on one's possessions. This is calculated to lessen the sense of power, pride, and the like.

(vi) Setting bounds to one's travels. This does not apply to a *muni*, though he is required to aviod luxury in his travelling.

(vii) Limiting the number of articles of *bhoga* (those which can be enjoyed only once, such as food) and *upabhoga* (which can be enjoyed more than once, such as furniture, clothes, etc.). The object being the control of (*nafs*=lower nature), the layman should cheerfully place greater and greater restrictions on his senses, remembering always that the aim of life is the attainment of *moksha*, but not the pursuit of sensual lust.

(viii) The eighth vow is designed to guard against unnecessary evil befalling others through one's carelessness. One

should not hope that some evil should befall another, nor think evil of any one. One should take care not to let oil, milk and other liquid substances lying about uncovered, for flies and other insects get drowned in them and thereby suffer unnecessary pain and loss of life. One should keep as few weapons as possible, The encouraging of another in evil deeds is also prohibited. We should not also fear the loss of any of the good things we have—wealth, friends, health, etc, etc.,—nor imagine that conditions of poverty, disease, ill-luck, and the like are in store for us. Even undue anxiety to get rid of disease, poverty, and other undesirable conditions is to be avoided. The vow also condemns such deeds as rejoicing at the death of another, approving of another's crime, speaking ill of others, misrepresenting, desiring the death of another to come into his property, or for one's own safety; giving gratuitous advice, lending dangerous weapons, such as guns, fishing tackle, and the like; sheer carelessness of thought, word, and action; drinking, meaningless chitchat, excessive sleep, talking about things which do not concern one, writing immoral books, selling evil medicines and poisons, buffoonery, abuse, lustful thoughts, sensuality, and all other like thoughts and deeds.

(ix) The *sâmâyika* vow. It consists in spending a certain amount of time at least once every day in a particular place, reading Scripture, praising the Master, recounting the merits of the *siddhâtman*, repenting of evil deeds, and, in a general way, concentrating the mind on suitable, proper and holy objects of meditation.

(x) The tenth vow is a severer form of the sixth, and consists in limiting one's movements, at least once a year or so, to one room or, at the most, to one's house. This is transgressed by ordering things from beyond, or by transacting business outside the limits.

(xi) This vow is a severer form of the ninth. Prolonged meditation coupled with fasting is its characteristic. The layman should try to spend a whole day, four

times in a month, in holy meditation, and should observe fasting on those days.

(xii) Sharing one's food with some holy monk, or a pious *śrâvaka* (house-holder), and giving him presents of books and other useful articles at least once a year. This implies that one should also eat the same food as is offered to the guest.

In addition to these twelve, there is another vow which a man on the point of death is expected to take. Its object is to be inferred from the following formula in which it is generally worded:

"I vow to abstain from food and drink and fruits and *sopari* (betel-nut) as long as I live."

Terrible and cruel as this last vow may appear to the uninitiated, it is the severest form of austerity, and, therefore, leads to the greatest prosperity in the next life. There is no idea of suicide involved in the operation of this vow, since it is only taken when the last remaining hope of life is given up. At that supreme moment of life, when fate may be said to be trembling in the balance, the successful carrying out of a terrible resolve like this is an ample guarantee of future happiness, for the exertion of will to adhere to its resolve, in the trying moments of a departing life, goes a long way to remove its negativity, and thereby enables the soul to attain to the region of heavens where pain and misery are the least known.

We now come to the eleven *pratimas* which may be described as follows :—

(i) The worship of the true *deva* (God, *i.e.*, *tirthamkara*,) *guru* (preceptor) and *shaśtra* (Scripture); and the avoidance of gambling, meat-eating, drinking (wine), adultery, hunting, thieving and *debauchery*.

(ii) The keeping of the vows, and the *samâdhimarana* (the last vow taken on death bed).

(iii) The observance of the *sâmâyika* vow at least three times a day.

(iv) The observance of the eleventh vow at least four times a month.

(v) Refraining from eating uncooked vegetables, plucking fruit from a tree, and the like.

(vi) Abstaining from taking food, etc., as well as from offering it to others after sunset (to avoid accidental destruction of animal life).

(vii) Sexual purity; even keeping away from the society of one's own wife, as much as possible, also not decorating ones person.

(viii) Abstaining from all kinds of occupations and trades.

(ix) Preparation for *sannyâsa*, which means withdrawing oneself still further from the world, dividing one's property among one's sons or heirs, or making over its management to some other member of the family, and otherwise generally training oneself to bear the hardships incidental to a life of asceticism.

(x) Practising a still severer form of the last *pratimâ*—eating only what is permissible, and that only if offered at mealtimes and without special preparation; refraining even from giving advice on matters relating to family honour and business, and the like.

(xi) The complete renunciation of the house-holder's life, retiring into a forest and adopting the rules laid down for the guidance of *munis*.

The thirty-five rules of good conduct enjoined on a Jaina house-holder are fully described in Mr. Warren's 'Jainism', and may be summed up as follows :—

'He should earn his livelihood by honesty, and follow some kind of business which should not be of an ignoble or degrading nature. He should not undertake to do more than he can perform. The layman should marry to avoid *promiscuous* indulgence. He should not commit any offence, and avoid deeds which have evil consequences. He should respect wisdom and admire the wise. He should control his desires and passions. He should not live in dangerous or infected places, nor in a country where there is no adequate protection of life or property. He should walk in the footsteps of the wise and the spiritually advanced, and should not keep the company of bad persons. He should not build his house in a place altogether open or too much concealed. He should dress himself simply, and his expenses should be in proportion to his income. He should follow the customs of the

locality where he resides unless they involve a violation of the rules of *dharma* (religion). He should not eat such things as meat, nor take to intoxicants. He should not slander any body, especially the king. He should respect his parents, and avoid giving offence to others by his actions, maintaining and preserving those dependent on him. He should live peacefully, respecting and serving the Master, the Preceptor, the guest and the deserving poor, and observing moderation in all things. He should sympathise with all, but avoid too much intimacy with any. With regard to the four objects of life—*dharma* (virtue), *artha* (wealth), *kâma* (pleasure) and *moksha* (salvation)—he should never allow the higher to be sacrificed for the sake of a lower one. He should daily read the Scripture and observe the rules of life, excelling in right conduct and aspiring to rise higher and higher every day. He should avoid obstinacy and develop a partiality for virtue. His attitude towards religion, philosophy, opinions and beliefs should be that of a critical student, and he should try to solve all the doubts that arise in his own mind'.

If the house-holder would carefully observe these thirty-five rules of conduct, he would come into the possession of the following twenty-one marks which every true gentleman should possess. He would be serious in demeanour, clean as regards both his clothes and person, good-tempered, popular, merciful, afraid of sinning, straightforward, wise, modest, kind, moderate, gentle, careful in speech, sociable, cautious, studious, reverent both to old age and ancient customs, humble, grateful, benevolent, and attentive to business.

By the time that the house-holder becomes steady in the observance of the above rules of conduct and *pratimâs* he is qualified to become a *muni*. The admission into the order of monks is accompanied by the impressive ceremony of *kesha-lochana* which means the pulling out hair. Perhaps this was intended as a test of the true spirit of *vairâgya*, since the intensity of the feeling of disgust with a purely animal existence and the proper observance of the rules of conduct enjoined on a layman suffice, by themselves, to bring into manifestation, to a fairly appreciable extent, certain of the natural qualities of the soul which enable it to endure pain with a cheerful heart. The intoxi-

cating rhythm of true joy, which is partially felt by a perfect house-holder, is one of such qualities, and suffices to make one immune to almost all kinds of bodily pain

The *kesha-lochana* over, the house-holder becomes a wanderer, possessing nothing, and dependent for his very subsistence on the charity of others He may possess nothing of value—neither clothes, nor metal, nor anything else. His conduct must be characterised by the highest degree of self-control, and he should perfect himself in righteousness, mercy, equanimity, renunciation, and all other auspicious qualities of a like nature. His object being the attainment of absolute freedom from the trammels of *samsâra*, he neither pays any attention to the taunts or jibes of men, nor to the objects of senses, nor even to the embellishment of his own person. He aims at the perfection of the holiest form of *dhyâna*, the immediate cause of emancipation, and leaves all other things, such as the embellishment of his physical 'prison' and the like, to those who have no desire, or capacity, to realise the great Ideal of Immortality and Bliss. What the others say or think of him does not worry him; he is indifferent to the vagaries of fortune and the inclemencies of seasons, and steadily pursues the course he has deliberately adopted for escaping from this Vale of Tears. While as a house-holder he had vowed only to spend a certain portion of his time daily in the reading of Scripture and meditation, he now devotes every moment of his life to these holy objects, and brings all his energies to bear on the attainment of pure, undisturbed *dhyâna*. The five great vows which he now takes are similar to those of the layman, but of unbending rigidity.

(i) His first vow relates to the observance of *ahimsâ* (non-injury) in the widest sense. The ascetic must try to avoid even injuring the one-sensed form of life to the best of his ability. He must walk along the trodden path, so as to be able to detect the presence of any insects; use only the gentlest form of expression in speech; be careful as to the food that is given to him by others; avoid injuring the insects that might have got into his books, etc., and be circumspect in depositing refuse, excretions and the like, so as not to injure any insect's life.

(ii) The second vow enjoins avoidance of untruth, which

means not only the speaking of truth, but also the abstaining from unpleasant or rude speech. There are five special points to be observed in connection with speech. One should never speak without deliberation, nor in wrath. Speech when the speaker is influenced by greed is to be condemned, and the same is the case when one is moved by fear. To tell a falsehood for fun, or from the desire to return a smart repartee, is also to be avoided.

(iii) Non-stealing. A monk is required to be exceedingly careful in respect of this *vrata*. He should not even enter any one's house without the permission of the owner, though there be reason to believe that his presence would be welcomed; nor even use any article belonging to another monk without first obtaining his permission for the purpose.

(iv) The vow of absolute celibacy. One should not look at the feminine form, nor occupy any seat previously occupied by a woman or by a female animal or an eunuch, nor recall to mind the incidents of any past experience of pleasure in connection with the female sex, nor decorate one's person, nor eat highly seasond food.

(v) The vow of renunciation. All liking for pleasant touch, taste, smell, form (beauty), or word (literature), and for all the objects of the five senses, also hatred or loathing for unpleasant objects, must be completely surrendered to the pursuit of the sublime Ideal of the soul.

These are the five great vows of asceticism; and, as stated before, they differ in the degree of rigidity from the five similar ones of the layman.

The aim being the attainment of liberation from the liability to repeated births and deaths, the ascetic must ardently and earnestly strive for the emancipation of his soul in every possible way, shunning virtue as much as vice—since they are both instrumental in the prolongation of bondage—and trying all the time to establish himself in the purity of contemplation of his own effulgent *ātman*. It is not to be supposed that the shunning of all kinds of activities of mind, speech and body is tantamount to

idleness; pure and simple, or leads to stultification of character, as some unthinking writers have urged. The process of self-contemplation has nothing in common with these two characteristics of ordinary humanity, and implies the realisation of sleepless bliss, infinite perfection, true immortality and perfect freedom from all kinds of ties and bonds. There is no use denying the fact that what we call character means neither more nor less than a resolute frame of mind, though all sorts of evil passions and emotions are also, at times, allowed to be smuggled in under that name. Self-contemplation does not, in any sense, imply the eradication of will, rather, on the contrary, it leads to its development in the highest possible degree, so that if the word character be employed in its true sense, it is only in respect of the *siddhâtman* that it can express its full purport. Nor has the non-performance of virtuous deeds the effect of exposing the *siddhâtman* to blame for not doing good; for the kind of good which flows from the Perfect Ones cannot be equalled by men even in imagination. Men generally do good by gifts of money, medicine, clothes and the like, which, even when we lose sight of the fact that these things are not always acquired or amassed with a strict regard to the rules of virtue or good conduct, can only go to afford temporary relief to the suffering, or, at best, enable them to stand upon their legs to enter into the struggle for life,—to thrive at the expense of their fellow beings. The good that constantly flows from the being of the Perfect Ones is not to be compared to this kind of human philanthropy; it is the greatest good which one living being can do to another, and consists in the imparting of the knowledge which would enable each and every soul who cares to benefit thereby, to attain freedom from all kinds of bonds, and the perfection and joy of Gods. And not only is the knowledge imparted by the Holy Ones the true source of freedom and joy, the example set by Them is even more useful to those who aspire to escape from pain and misery consequent on the four conditions of life, *deva, manushya, tiryancha,* and *nâraka*. Their holy feet have illumined the Path to the highest height of glory, and we have Their noble example before us to inspire and encourage us in the pursuit of the Ideal. Let no one in his senses call this idleness or stultification of character.

It is true that the *siddhâtmans* do not concern themselves with the affairs of men—neither does the Over-Lord of theology, for the matter of that, else we should not have terrible slaughter of men in wars to say nothing of other calamities which periodically befall mankind—but it is no less true that no righteous request of any true follower of Theirs ever remains unsatisfied. The explanation of this seemingly inconsistent statement is to be found in the fact that the will of a true believer (he who actually believes that the Holy Ones are possessed of all kinds of perfection, and are now residing at the top of the universe, enjoying the highest form of bliss) is potent enough to attract to itself all kinds of conditions of prosperity, and is also capable of drawing the attention of the higher order of beings (residents of heavens and other kinds of powerful beings) who can grant every wish in the twinkling of an eye.

To revert to the rules of conduct laid down for an ascetic, it is to be observed that he does not adopt the life of hardship under any external compulsion, but from a conviction of its being the only path to perfection and joy. He knows that every weakness overcome is a clear gain, and remains cheerful under the severest trials and mishpas. As he advances steadily along the path, he soon begins to feel the natural delight of his soul, compared with which the ease and pleasure of millionaires and great potentates of the world loses all its fascination in his sight. Onward and onward does he press, makng fresh conquests everyday, till the all-illumining effulgence of *kevala jnâna* bursts on his consciousness from within, on the breaking up of the clouds of ignorance and sin amassed together by the four kinds of his *ghatiâ karmas.* The shock of the destruction of the last knot of *karmic* bonds is felt by the Rulers of the heaven-worlds, and they immediately set out to offer worship and adoration to the conquering *jiva* Worshipped and adored by *devas* and men, the Conqueror lingers in the world of men till His *aghâtiâ karmas* are worked off, when He rises to the top of the universe to reside there, for ever, in the enjoyment of all those divine qualities and attributes which people associate with their Gods.

It would not be amiss to say a few words here about the nature of the 'shock' which is occasioned by the manifestation of

omniscience. It arises from the breaking asunder of the *karmic* chains, and the bursting forth of the pure effulgence of Will determined to manifest itself in all its natural splendour. The force of will exerted for the destruction of the *karmic* knot sets up powerful vibrations all round, which, impinging on the finer material of bells and other things in the heaven-world, set them resounding without any visible cause. These are noticed by *devas*, who ascertaining their cause with the help of the *avadhi jnâna* with which they are endowed from birth, at once proceed to do reverence to the Master. The destruction of the *ghàtiâ karmas*, it should be pointed out, is accompanied by many kinds of changes in the system of the *muni* who make a conquest of his lower nature; sense-perception is lost once for all and for ever, nerve currents are straightened out and lose their *jñâna* and *darśana* obstructing crookedness, and the *kârmâna* and *taijasa shariras* are burnt up to ashes, as it were, though they still retain their form owing to the influence of the remaining four kinds of *karmas*. The reason for this is that our nervous system consists of nervous 'threads' which under the influence of the customary forms of activity have become arranged in certain forms, so that when we check the activity of the senses and prevent the mind from wandering in its usual haunts, holding it to a particular point, a kind of strain is produced which tends to unloosen the very structure of nerves and the knots formed by them. If we now persevere in the attitude of concentration for a 'sufficiently long period of time, these nervous 'threads' would become completely detached from their old groupings, and fall apart. The ascetic, who knows that the natural 'light' of his soul is obscured by the 'bushel' of matter, and knows how to remove the cover, concentrates his mind on those centres of his nervous system, which are the least obscured and affected by matter. As he perseveres in concentration on these centres, the nervous 'threads' which enter into the 'warp and woof' of the 'bushel' are loosened and detached from one another, and dispersed in all directions, leaving the effulgence of pure 'Light' free to manifest itself. For this very reason, the liability to sleep, which arises from the preponderance of matter in certain centres of the brain, is also destroyed prior to the attainment of *kevala jñâna*.

Dhyâna, or concentration of mind, thus, is the direct means of the attainment of *moksha*. It not only enables one to purge one's consciousness of all kinds of evil passions and inclinations by preventing the uncontrolled wandering of mind, but also destroys the veil of matter which bars the manifestation of one's divine powers and attributes—omniscience, bliss and the like. It is, therefore, not surprising that the Scripture should describe it as the sole means of escape from the bondage of *samsâra*, and should lay down the most minute instructions for its practising.

CHAPTER VII
MOKSHA मोक्ष

In dealing with the subject of *dhyâna*, it is necessary to bear in mind the fact that it is the one most difficult thing to practice, and that all kinds of mental and bodily distractions have to be overcome before anything approaching steadiness can be acquired by the beginner. It is, therefore, necessary to know the nature of the causes which interfere with the fixity of concentration, and lead to unsteadiness of mind. These causes natuarally fall under three different heads, *viz.*,

(a) those that concern belief, or faith,
(b) those which spring from the activity of an uncontrolled mind, and
(c) those that arise from bodily unsteadiness.

In respect of the first kind of these causes of obstruction to *dhyâna*, it is sufficient to point out that no one is likely to apply himself to the practising of holy concentration who is not convinced of the truth. It is, therefore, the first duty of the aspirant after emancipation to acquire the knowledge of truth, which can be done by study and meditation.

For this purpose one should cultivate the habit of thinking for oneself on lines of cause and effect, that is scientifically. Naturally, those whose early training has given them a scientific turn of mind would find it easier to arrive at the exact truth. The importance of imparting the proper kind of education to little children cannot be overrated for this reason; for while no one whose mind is stuffed with superstition and myth can possibly grasp the truth without unlearning the 'wisdom' that was hammered into his mind in his infancy—and many become too prejudiced against truth to undergo the unwinding process—he who has received the right kind of training has all the advantages which open-mindedness, freedom from bias and high intellectualism combine to put at the service of every true student of nature. No one certainly is at all likely to know the truth who

allows prejudice or bigotry to obscure his intellect. Another thing to bear in mind is that knowledge and belief are two different things, and have to be distinguished from one another. Many people profess to believe in a thing, but their actions only show them to be hypocrites, for the test of belief is that it should begin to actuate one from within as far as the circumstances would permit. It is not meant that purity of conduct can be acquired all at once, but that regret is felt at each wrong step taken, and there is a longing to repair the damage done. Self-chastisement and the actual undoing of the injury inflicted upon another are the characteristics of a firm belief, while perfect faith leads to the avoidance of sinful actions altogether.

The causes which interfere with the acquisition of truth may also be briefly pointed out. They are three-fold in their nature, and consist in want of respect for the true *deva* (God), the true *guru* (Teacher) and the true *shâstra* (Scripture); for these are the only sources of right knowledge from without, and it requires no great familiarity with logic to predict that he who ridicules any or all of them necessarily denies the truth of their Word, and is thereby debarred from the acquisition of truth. It is also worth while to understand the true functions of these three objects of worship. God is worshipped because He has realised the Ideal of the soul, because he is a living example for every aspiring *jiva*, and because he is the true source of religion; the *guru* is revered because he imparts true instruction and because without his practical help it would be exceedingly difficult, though not impossible, to tread the thorny path of Self-realisation; and the claim of the *śâstra* to worship rests on the ground that it is the last resort in case of doubt, and the only authority on matters which fall outside the domain of intellect, such as the description of heavens and hells and the like. The Scripture might, no doubt appear at times to be in conflict with the conclusions arrived at by modern science, but it is necessary to bear in mind the important fact that the dictum of science on those points on which it conflicts with the Scriptural text is not based on anything approaching the omniscience of the *arhanta*, and is admitedly grounded on nothing more certain than the weight of *probability*. Above all, the opinion of ill-trained men, and even of scientists

formed as the result of the demolition of mysticism and misunderstood theology, is to be accepted with the greatest caution. These gentlemen, finding the dogmatic preaching of certain obscure and incomplete systems of theology unreasonable and opposed to the healthy voice of common sense, are apt to make sweeping assertions about religion, holding every form of it to be devoid of sense without properly studying the subject. If the seeker after truth would not allow his mind to be swayed by imperfect or inexhaustive research, or one-sided statements of fact, and retain his composure in the midst of the Babel of voices, he would, ere long, discover that there is nothing intrinscially absurd in the Scripture of Truth even in respect of matters not ascertainable with the intellect—descriptions of heavens and hells, the past history of saints and Saviours of mankind and the like. He would find that intellect can neither prove nor disprove the Scriptural text in respect of these matters with conclusive effect, so that he has to fall back upon the testimony of the authors of the Scripture till the manifestation of the *avadhi, manaḥparyâya* or *kevala jñâna* puts an end to the controversy by enabling him to directly perceive the truth for himself. The absolute accuracy of the text with regard to all matters determinable by reason is a guarantee of its truthfulness even in respect of those which fall beyond its legitimate province, and suffices to form the basis of faith for the laity. In practice it will be seen that the more the Scriptural text is found to be in agreement with the conclusions of an unbiased mind, the greater is the respect, and, consequently, also, faith, which it will engender in the heart.

The layman should begin by harnessing into service study and meditation which would speedily enable him to discern truth from falsehood, and prevent him from falling into wrong and unworthy company. He must then adopt the truth the moment it is discovered, and worship the true trinity of God, *guru* and *śâstra* till he can stand on his own legs, that is to say till he can manage to become absorbed in the contemplation of the own *âtman*. Neither the fear of public opinion, the sense of ridicule not any other personal or private motive should be allowed to stand in the way of adopting the right faith or to constitute an excuse for a policy of procrastination, which not only delays and retards one's own progress, but also misleads those

others—dependents, friends and the like—who naturally follow one's lead in matters pertaining to religion and morality.

We come now to the second class of causes which interfere with the steadiness of *dhyâna.* These comprise all those tendencies and traits, including passions and emotions which have their root in desire. Whenever the mind is engrossed in the pursuit of desire, it displays a tendency to wander away after its objects, thus robbing the soul of serenity and peace and the body of ease and restfulness. The remedy for this kind of distrurbance consists in the development of the spirit of renunciation which will engender the state of desirelessness.

The third type of causes of distraction have reference to the unsteadiness of body, end arise from want of control over the bodily limbs, ill health, the habit of luxury *i.e.*, inability to bear hardships, and the like. The observance of rules which direclty aim at imparting health and strength to the body, and the avoidance of the habits of luxury would be generally found sufficient to bring the physical tabernacle of gross matter under the control of will, and to render it capable of bearing the constantly increasing strain of trials and hardships involved in the severest forms of self-denial. Food, it should be clearly understood, plays the most important part in the physical training for asceticism, since it directly affects the constitution of the body and the condition of nerves which have to be purified of their grossness before they can respond to the impulses of will in the desired manner. Hence, where impure food is allowed to coarsen the brain and nerves, it is idle to expect any happy results from the practising of *yoga* (asceticism). The aspirant after immortality and bliss must, therefore, make up his mind to exclude, from his daily menu, all those articles which augment the prostration of nerves together with those that do not increase the vitality of the system. Meat and wine, which not only tend to coarsen the nerves, but which also excite unholy passions and desires, at once fall in the category of things to be avoided, and the same is the case with foods that are hot, excessively sour, pungent, putrid, stale, unwholesome and those which become tolerable after a time, such as tobacco, and the like Cereals, vegetables, fruits and nuts, along with milk and its different preparations (clarified butter, sour-milk and the like), sugar and certain wholesome condiments, go to build up a healthy

body, and being delicious, bland and nutritious in their nature, form the best articles of food It should also be observed here that the best results only follow an early attention to the rules of diet and nervous hygiene, and that delay is not advisable in putting them into practice.

Ease of posture (*âsana*) is also necessary for steadiness of *dhyâna*, since no one can remain in an uncomfortable position for a long time. The general rule with regard to posture is that one should stand or sit in such a way as to produce the smallest amount of tension in his system, taking care at the same time not to sacrifice the spirit of austerity for the love of bodily ease.

The following forms of *âsana* have been especially recommended in the Scripture for the people of this age whose nerves and bones are of an inferior type, as compared with those of the ancients: (1) *paryanka or padma*, the sitting posture—holding the head, the chest and the neck in a line, with legs crossed, and the gaze steadily fixed on the tip of the nose; and (2) *kharga*, the standing posture with arms held naturally by the sides, but not touching with the body, the feet placed at a distance of about two inches from each other and the mind fixed on the point of the nose. If the rules of proper conduct have been regularly observed, the *muni* will acquire the ease of posture with a little practice, and will be able to retain his seat as long as he pleases, without being disturbed, otherwise he will have to undergo the preparatory course before he can hope to subjugate his body sufficiently to have an easy posture.

The selection of a suitable place for spiritual cocentration is also essential for practising *dhyâna*, since external disturbance is a source of distraction. The *yogi* should avoid those places which are inhabited by cruel heartless, selfish, irreligious or quarrelsome men, also those dedicated to false gods and goddesses, and resort to those associated with the names of holy *tirthamkaras* and saints. The abode of wild beasts, venomous reptiles, and the like must also be avoided as far as possible, for similar reasons.

The next thing to be known is *prânâyâma*, which means the controlling of breath, and, through it, of the vital force. *Prânâyâma* is very useful for bringing the senses and mind speedily under control, and consists in three steps, *puraka* (inhalation), *kumbhaka*

(retention) and *rechaka* (exhalation). *Puraka* signifies taking a full breath, *kumbhaka* holding it in the region of the navel, and *rechaka* exhaling it slowly and evenly. Straining of every kind to be avoided in practising ascetic *tapas* (austerities), and this is so especially with regard to *prànàyàma* which might cause any amount of injury to the system if practised rashly or without due care and caution.

It might be pointed out here that the practising of *prânàyâma* is enjoyed only in the initial stages of asceticism, when it serves as a useful ally for subduing the senses and mind; it is actually forbidden in the advanced stages of mediation on the ground that it then interferes with the fixity of mind on the object of contemplation.

When sufficient proficiency is acquired in the practising of *prânàyàma,* the next thing to do is to hold the inhaled breath and the mind in the region of the lotus of the heart (the cardiac plexus). The holding of the mind on a point, called *pratyàhàra*, becomes easy with this practice. There are ten places in the body for mental concentration, *viz*, (i) the two eyes, (ii) the two ears, (iii) the foremost point of the nose, (iv) forehead, (v) mouth, (vi) navel, (vii) the upper part of the forehead, (viii) heart, (ix) palate, and (x) the place between the two eye-brows.

Pratyâhàra accompanied by meditation is called *dhârnâ*, which really means the establishing of the object of meditation in the mind. This being accomplished, *dhyâna* becomes steady and may be kept up for any length of time undisturbed. Some kind of meditation, no doubt, is implied in every form of thinking, but the difference between the perfect *dhyâna* of the *muni* and the thought-activity of the ordinary man lies in the fact that while the former is master of his senses, body and mind, and may remain absorbed in meditation for as long as a time as he pleases, the latter has never anything more than an unsteady, wavering and feeble current of thought at his command. The result is that while the *yogi* solves the riddle of the universe and ultimately also establishes his soul in its natural, effulgent purity, the laymen remains entangled in the meshes of his *karmas*, however much he might boast of taking a hand in the management of the world.

The instrument which enables the yogi to remove the *jñâna*—

and *darśana* obstructing impurities of matter from his system is the point of his highly concentrated *manas* (attention or mind), which derives its energy from an indomitable iron will bent upon the conquest of *karmas*. The sharp point of this powerful instrument, when applied to the centres of concentration already referred to, begins to pierce the layers of matter which compose the obstructing veil, and in due course of time, the duration of which varies with the energies of will in each individual case, cuts asunder the last knot of *karma*, flooding the individual consciousness with the divine effulgence of omniscience and raising the conquering *jiva* to the supreme and worshipful status of godhood.

Such is the physical process of emancipation which is purely scientific in its nature. As regards the length of time necessary for the realisation of the Ideal, that really depends on the intensity of *dhyâna*, or concentration of mind, so that where the will has acquired the mastery of mind in the fullest possible degree, an *antaramahurata* (a period of less than 48 minutes) is quite sufficient to destroy the *karmic* bonds, while in other cases it may take millions and millions of years.

Dhyâna, it should be stated, is of four kinds:—

(1) *àrta dhyâna* which is the cause of pain and arises from dwelling on the loss of an object of desire, the association with an undesirable person or thing, bodily suffering, and envy;

(2) *raudra dhyâna* which implies the absorption of mind in *himsâ* and other forms of sin;

(3) *dharma dhyâna*, that is meditation on the teaching of religion; and,

(4) *śukla dhyâna* or the pure contemplation of one's own *âtman*.

Of these, the first two forms are obviously evil, but the third leads to great felicity in the future re-birth of the soul (if any), and the last is the direct cause of *moksha*, that is freedom from the bondage of *karmas* and the turmoils of *samsâra*.

Dharma Dhyâna consists in thinking on the nature, condition and future prospects and possibilities of the soul, the method of Self-realisation, the form of final release, the attributes of a *siddât-man*, and the like. The recitation and reading of the holy Scripture and *śâstras*, as well as of the biographies of saints and virtuous laymen, meditation on the different *bhâvanâs* (reflections) and

nature of *tattvas—jiva, ajiva* and the like—the worshipping of defied Souls and the reverence of those who have given up the world to lead the life of true asceticism are also forms of the *dharma dhyâna.*

There are the following types of religious meditation (*dharma dhyâna*):—

(i) *angâ-vichaya*, or meditation with the aid of Scripture,
(ii) *apâya-vichaya*, that is dwelling on the means for the destruction of *karmas*,
(iii) *vipaka-vichaya* which means reflecting on the effect of *karmas*, and
(iv) *samsthâna-vichaya*, or reflection on the nature of the universe and the conditions of life prevailing therein.

Both the layman and the ascetic derive material aid from religious meditation (*dharma dhyâna*), which when intelligently practised never fails to engender the spirit of true *vairagya* (renunciation) in the soul, and prepares it for the practising of the *shukla*, *i.e.*, the highest form of *dhyàna*.

Śukla dhyâna, in its purest form, signifies an unbroken contemplation of one's own *âtman* and cannot be realised so long as the all-illumining *kevala jñâna* does not arise in the consciousness of the *jîva*. The preparatory course for the realisation of the *sukla dhyâna*, therefore, consists in the two-fold method of concentration and meditation which give rise to the *kevala jñâna* and fix the form of 'thought'.

If the reader would bear in mind the fact that belief is the builder of character and that the essence of the soul is pure intelligence which is influenced by its own beliefs to such an extent that it actually becomes what it believes itself to be, he would not find it difficult to understand that steadiness of mind is not possible without there being a corresponding fixity of belief in the first instance. Hence, belief must first mould the essence of spirit before any permanent results are to be expected. To this end the Scripture enjoins the practising of the following kinds of *dhyâna* in the final stages of asceticism.—

(1) *Pindastha dhyâna* which consists of five *dhârnas* (forms of contemplation) as follows:

(*a*) *Prithvi dhârnâ*. The *yogi* should imagine a boundless ocean

of the size of *madhyaloka*, motionless and noiseless, of the colour of milk, with a huge resplendent lotus of a thousand petals and having a bright yellow pericarp of the height of Mount Meru in its centre. On the top of his pericarp he should place in his imagination, a throne of the brightness of moon, and should imagine himself seated on this throne, in a calm and peaceful attitude of mind, firmly established in the belief that is *âtman* is fully capable of destroying the eight kinds of *karmas* which hold him in captivity and bondage.

(*b*) *Âgneyi dhârnâ*. When the *prithi dhârnâ* becomes firmly fixed in the mind, the *yogi* should imagine himself seated as before, and should further imagine a small lotus of sixteen petals in the region of his navel, with the sixteen vowels, अ (a), आ (â), इ (e), ई (î), उ (u), ऊ (*û*), ऋ (ri), ॠ (r*î*), ऌ (lri), ॡ (lr*î*), ए (ai), ऐ (aei), ओ (au), औ (aou), अं (aṅg) and अः (ah), inscribed on its sixteen petals (one on each) and the holy syllable र्ह (the middle part of the word, *arhanta* अर्हंत) on its pericarp, shining like burnished gold. He should then imagine smoke slowly emanating from the upper stroke of the holy syllable (र्हं) and, assuming the form of a flame of fire, scorching and burning up, in the region of the heart, another lotus of eight petals representing the eight kinds of *karmas*. The fire as finally to be imagined as having spread to all parts of the body, surrounding it in the form of a triangle, and reducing it to ashes.

(*c*) *Âsavâsani dhârnâ* which consists in the contemplation of powerful winds blowing away the ashes of the body from the soul, and scattering them about in the four directions.

(*d*) *Vâruni dhârnâ*. The *yogi* now imagines a great downpour of the rain which washes away the remnants of the ashes of the body from the soul, leaving the latter in the condition of its natural purity, that is as the pure effulgence of intelligence.

(*e*) *Tattva-rupavati dhârnâ*. The *yogi* now contemplates his soul as the possessor of all the divine attributes and qualities, having an effulgent 'body' of pure, radiant *will*,

free from all kinds of *karmas* and material encasements, and the object of worship and adoration on the part of *devas* and men.

(2) *Padastha dhyâna* which means contemplation with the aid of holy *mantras* (sacred formulas), such as णमो अर्हंताणं (*ṇamoarhantâṇam*), and the concentration of mind on the centres of *dhyâna.*

(3) *Rupastha dhyâna* consisting in the contemplation of the holy form of *arhanta* (*tirthamkara*), seated in the celestial pavilion attended by Indras (rulers of *devas* or heavenly kings), of radiant, effulgent glory, spreading peace and joy all round.

(4) *Rupâtita dhyâna,* or meditation on the attributes of the *siddhâtman.* This form of *dhyâna* consists in the contemplation of the pure qualities of the perfect, bodiless Souls accompanied with the belief that he who is engaged in meditation is also endowed with the same attributes.

The above are the different forms of *dhyâna* which lead to what is called *nirvikalpa samâdhi,* the purest form of self-contemplation. In this state the necessity for thinking is replaced by the all-illumining, all-embracing *kevala jñâna* (omniscience), and the soul directly perceives itself to be the most glorious, the most blissful, the all-knowing and all-powerful being, and becomes absorbed in the enjoyment of its *svâbhavik* (natural) *ânanda* free from all kinds of impurities and bonds.

We have already sufficiently described the nature of the *pindastha dhyâna*; the *paḍastha* need not be dwelt upon any longer in this book, since a knowledge of Sanskrit is necessary for its practising; but the *rupastha* and the *rupâtita* forms of contemplation deserve a word of explanation. Of these, the former, i.e. the *rupastha,* is the form of the *bhakti-mârga, par excellence,* since it directly enables the soul to attain to the form and status of God. The form of the *paramâtman* is first intelectually determined and then contemplated upon with unwavering fixity of attention, till it become indelibly fixed in the mind. This being accomplished, the ascetic now resorts to the fourth form of *dhyâna* the *rupâtita,* and with its aid transfers the impress of the *paramâtman* from his mind to the essence of his *jiva* or soul-substance, which, in obedience to the law—as one thinks so one becomes—itself assumes that very form, manifesting, at the same time, in the fullest degree,

the attributes of perfection and divinity arising from the action of the concentrated point of attention on the matter of the nervous centres, as described before. The transference of the conception of *paramâtman* from the mind, or intellect, to the soul-substance is beautifully allegorised, in the Vishnu Purana, as the removal of the embryo of Krishna from the womb of Rohini to that of her co-wife, Devaki, Krishna being the Ideal of Godhood or Perfection for the soul. The idea is that the conception of divinity is first formed in the mind or intellect,* and is thence transferred to the soul-substances which, assuming its form, itself becomes 'Krishna' (God). The same is the explanation of the teaching of the Sveatambra sect of Jainas who hold that the last holy *tirthamkara*, Shri Vardhmana-Mâhavira was, first conceived in the womb of a *brahmana* lady and thence transferred to that of Queen Trisala. The *brahmanical* caste being noted for learning, the *brahamana* lady clearly becomes symbolical of intellect in whose womb the *tirthamkara*' (Godhood) is first conceived.

It will not be out of place here to point out the nature of the trouble which is sure to arise from a concentration of mind on an erroneous, or fanciful, concept of the divine form. Since the intensity of concentration tends on to establish the soul-substance in the form of the object of contemplation, he who holds in his mind any ill-shaped misconceived or distorted image of divinity would be throwing his soul into a wrong mould, the impress of which it would not be an easy matter to destroy.

This is not all, for the requisite degree of the intensity of concentration also is not possible where the mind is liable to be stirred or moved in the wrong direction; hence the manifestation of *kevala jnâna* is out of the question for those who fix their minds on *ku-deva* (false divinity). For instance, the act of contemplation of a dancing 'God' can only result in establishing the soul in a dancing attitude, which, the moment it becomes strongly marked, would interrupt all further concentration of mind in the right direction.

*The intellectual origin of Christos is also recognised by the holy Bible which describes the Messiah as a carpenter's son. Now, since a carpenter's work consists in cutting (analysis) and joining together (synthesis), he is as good a symbol for the intellectual faculty as any that can be thought of.

The form of divinity is not that of a dancer nor, of a climber of trees the true godhood is the perfection of the noblest attributes of the soul—peacefulness, tranquillity, renunciation, self-control, equanimity and the like—and must be contemplated as such. The *paramâtman* has nothing to conceal, nor to be ashamed of; He wears neither clothes nor ornaments, nor does He embellish His 'person' otherwise. *Shânta* (full of peace), serene and self-centred, He sits, unmoving and unmoved in the contemplation of his own effulgent glory, indifferent to the praises of the *bhâvya* and the abuses of the *abhâvya*. Such is the true object of contemplation which is to be found only in the consecrated *pratibimbas* (images) of the holy *tirthamkaras* in a Jaina Temple.

It may also be pointed out here that those who try to attain the purity of *dhyâna* by dispensing with concentration on the form of the *tirthamkara* are not likely to achieve any happy results. They are like those who try to reach the top of the ladder without the help of its rungs. It is true that constant meditation on the qualities of the *paramâtman*, accompanied with the belief that the same qualities inhere in every *jiva*, goes a long way towards making one self-conscious, but it is no less true that the full acceptance of the impress of the form of *paramâtman* by the soul-substance, which is necessary to prevent its fickleness and unsteadiness, cannot be secured till the *yogi* knows what that impress is like and the method of transferring it from his mind to the 'liquid' essence of his soul. The knowledge of the form of the *paramâtman* being, thus, a pre-requisite of *moksha*, true *bhakti* can not be said to begin unless the mind of the devotee is first filled with the divine image. There can be no such thing as falling in love with a being or thing whose very form one has no idea of.

In this connection we may also explain the significance of the word *nirâkâra* when used in reference to *paramâtman*. Obviously everything that exists must have some kind of form, so that the word *nirâkâra*, if taken in its literal sense, *i.e.*, as devoid of form (*nir*=without, and *âkâra*=form), cannot possibly apply to any existent thing. It is however, applicable to soul or spirit, firstly, because it has no visible form which may be perceived with the eye, and, secondly because the *jiva* involved in the cycle of births and deaths has no permanent

form of his own. The *paramâtman*, however, differs from the ordinary unemancipated *jîva* in so far as the destruction of all kinds of *karmas* places Him for ever beyond the cycle of re-births fixing His form also, incidentally, once for all and for ever in the manner described in the tenth chapter of The Key of Knowledge. This form is the noblest form of all, being that of perfect MANHOOD, and the stature of the soul-substance, which on the attainment of complete liberation is freed from the liability to expansion and contraction in the manner of an unevolved *jîva*, is slightly less than that of the body from which *nirvâna* is attained. Those who might find it difficult to reconcile this view of the Jaina *Siddhânta* with the prevailing notions of the Hindus and others who maintain that *nirvàna* signifies an absorption into the deity—the merging of the drop in the sea—would find it easier to understand the nature of the form of the *siddhâtman* in *moksha* if they would only take the trouble to analyse the idea underlying the notion of absorption. It is no use trying to smother the voice of intellect when it proclaims that two or more existing realities, or individuals, can never be pressed into one; and neither reason nor analogy can ever be found to support the thesis of the absolute merger in respect of simple, indivisible entities. The very illustration of the disappearance of the drop in the sea is a sufficient refutation of all such notions; for the sea is an unit only in so far as the word is concerned, not in any other respect, so that the 'individuality' of the drops constituting its volume is neither destroyed nor impaired in the least in the process of their supposed merger. It is, no doubt, impossible for us to pick out any particular drop of water from the sea after once dropping it therein, but if our drop were invested with the functions of understanding and speech it would undoubtedly respond to a call from a friend on the shore.

The true idea underlying the analogy, then, is only that of a collection of 'drops' enjoying a common status, which is fully in agreement with the Jaina view, according to which the *siddhâtmans* in *nirvâna* enjoy the status of godhood but retain their individualities separate and distinct from others. Thus, the status is one though there is no limit to the number of individuals acquiring or attaining to it.

We gain nothing by denying the fact that we must have a clear

conception of a thing before we can ever hope to acquire it; and the necessity of being scrupulously precise is even greater in the spiritual realm where the soul's aim and ambition are centred round in ideal which it wishes to realise in its own self. It follows from this that the fullest information rather than a negative description—*neti, neti,* (not this, not this)—concerning the great ideal of perfection and joy must be insisted upon, at the very outset, by an earnest seeker after *moksha*. Existence, it will be noticed, is not the attribute of anything in nature which is not possessed of a single positive content of knowledge, so that where every conceivable attribute is negatived there remains nothing but non-existence to stare the philosopher in the face. If those who insist upon defining an existing being or thing in this negative manner would only analyse the nature of speech, they would not fail to perceive that the converse of rational beings consists in the expression of ideas clearly conceived by the mind, and that it is impossible to have an idea of a thing which is absolutely devoid of all elements of affirmation and certainty. Hence, it is very clear that those who describe the godhead in terms of negation have really no idea of the supreme status which the soul is to attain on obtaining *nirvâna*.

The idea of *moksha* cannot also be clear to the minds of those who look upon the world as an illusion with a solitary soul as the only reality and the true substratum of life in all forms. For either this all-pervading soul does not stand in need of *moksha* or it is to attain it at some future moment of time; but in the former case it is impossible to explain the longing of living beings for a taste of true happiness and in the latter the very possibility of the attainment of perfection and bliss by different individuals is excluded by the hypothesis itself, because where the substratum of individual life is a solitary soul there can be no release except for all living beings at one and the same time. Furthermore, the idea of *moksha* for the individuals, cannot, on such a supposition possibly mean anything more or less than utter, absolute annihilation of individuality, since the emancipation of the only true soul must be a signal for the *exeunt* of all others.

It is thus evident that no true concept of *moksha* is possible on such a hypothesis, and since the realisation of the great ideal of the soul is not compatible with a vague or inconsistent conception

thereof in the mind of the aspiring *jiva*, no one who pins his faith on such a doctrine is likely to reach 'the other shore'. And, so far as practicability, the only true test of utility, is concerned, it is evident that no one can be said to have been benefited by the doctrine hitherto, for the one soul is still subject to illusions and there has never been another to be redeemed.

CHAPTER VIII

STAGES ON THE PATH गुणस्थान

From the nature of *moksha* and the means prescribed for its realization it is abundantly clear that the attainment of perfection is the culmination of a graduated course of training which must be followed step by step. The sages have, therefore, divided the path which leads to the Supreme Seat (*nirvàna*) into fourteen stages, each of which represents a particular state of development, condition or phase of the soul, arising from the quiescence, elimination, or partial quiescence and partial elimination of certain energies of *karma*, and the manifestation of those traits and attributes which are held in check by their activity. The names and characteristics of each of these fourteen stages, called *gunasthânas*, may be stated as follows :—

(1) The first stage is called *mithyâtva* which signifies ignorance, the normal condition of all *jivas* involved in the *samsàra,* and is the starting point of spiritual evolution. The consciousness of the soul in this condition is obsessed with gross ignorance, and pure truth is not agreeable to it. Those who pass out of it are the lucky ones who, in consequence of their past good *karmas*, evolve out the desire to find a way to escape from the pain and misery of life in this world. When a man reaches this turning point in his life, he begins to meditate on the nature of the world and on his own relation with it. This results in a temporary quiescence of the first three energies of *darśanamohaniya karma* (Nos. 17, 18 and 19) and the *anantânubandhi* type of anger, pride, deceit and greed (Nos. 20, 21, 22 and 23), producing what is called the *prathamopaśama-samyaktva*—a kind of faith which generally subsides, sooner or later, like the effervescence of aerated water. All cases of sudden conversion to truth are due to the quiescence of these seven energies of *karmas.*

The subsequent loss of faith is due to the recrudescence of the *prakriti* of any one of the *anantânubandhi kashayâs* (anger, pride, deceit and greed) whose destruction or quiescence is

related to the manifestation of true insight as cause to its effect.

(2) *Sâsâdana* (*sâ*=with+*sâdana*=exhausted, hence that which is characterised by exhausted faith). This *guṇasthâna* represents the mental state of the soul in the process or act of 'falling' from right faith. Its duration is momentary and does not extend beyond the time actually needed for the fast-slipping faith to be replaced by a false conviction in the mind.

(3) *Miśra* (lit. mixed). The consciousness of the *jiva* in this stage is characterised by a hovering between certainty and doubt as to the word of Faith.

This *guṇasthâna* also marks a state of back-sliding from Right Faith, in the first instance, since faith and *mithyâtva* can become combined in the consciousness of him alone who has alreardy evolved out proper convictions.

(4) *Avirata-samyagdrishti*. When the doubts of an individual have been removed by meditation or the instruction of a *guru* (preceptor), he passes on to this stage, and becomes a *samyagdrishti* (true believer); but as he is not yet able to observe any of the vows enjoined on a layman, he is still described as *avirata* (*a*=not+*virta*=a vow). This stage arises when the seven *prakritis* already named have been wholly or partially subdued or destroyed, and denotes the acquisition of Right Faith. Anger, pride, deceit and greed of the *apratyàkhyàna* type may be subdued here.

(5) *Deśavirata* (*deśa*=partial+*virata*=vow). The soul now begins to observe some of the rules of Right Conduct with a view to perfect itself. The *pratyâkhyâna* type of passions (*kashâyas*) may be controlled in this stage.

(6) *Pramatta virata* (slightly imperfect vows). The *ahâraka sharira prakriti* (No. 60) becomes nascent at this stage which is the first step of life as a *muni*.

(7) *Apramatta virata* (perfect observance of vows). The conduct of the *muni* (ascetic) in this stage is marked by the absence of *pramâda* (negligence).

(8) *Apurva karaṇa* (*apurva=new+karaṇa*=thoughts or mental states). The conduct being perfect, so far as the observance of vows is concerned, the *jiva* now applies himself to holy

meditation (*śukla dhyâna.*) Some of the *no-kashâyas* got rid of in this stage.

(9) *Anivritti karaṇa* (advanced thought *activity*). This is a more advanced stage than the preceding one.

(10) *Sukshma sâmprâya* (*sukshma*=very slight+*sâmprâya* =conflict, hence struggle to control the *kashâyas* or delusion). Only the slightest form of greed, which is also fully under control, remains to be eradicated in this stage.

(11) *Upaśântamoha* (*upaśânta*, from *upaśama*=quiescence+ *moha*=delusion). This stage arises from the subsidence of the energies of the *mohaniya karma.*

(12) *Kshina moha* (destruction of delusion). Complete eradication of the *mohaniya karma* is the chief characteristic of this stage. It should be pointed out here that the path bifurcates at the end of the seventh stage, one route lying along what is known as *upaśama śreni* (*upaśama*=subsided or quiescent, and *śreni*=flight of steps, hence ascent) and the other along the *kshâyaka* (eradicative). The former path finds its culmination in the eleventh stage, that is the total suppression, but not destruction, of the *mohaniya karmas*; but the other which is trodden by those who are not content with the mere subsidence of *karmic* energies, and who, rejecting half measures, proceed by destroying the 'enemy' once for all and for ever, is the high road to *nirvâna.* Those who follow it pass directly from the tenth to the twelfth stage, and, acquiring omniscience as the reward of their unyielding, unflinching asceticism, reach the Supreme Seat. The saint who reaches the *upaśânta moha* stage falls back to a lower one, and keeps on travelling backwards and forwards between the first and the eleventh station on the line till he is able to gird up his loins to tread the more trying and difficult *kshâyaka* path.

(13) *Sayoga kevali* (*sa*=with, *yoga,* the three channels of activity, *i.e.,* mind, speech and body, and *kevali*=omniscient). This is the stage of *jivana mukti*, characterised by the total destruction of the four kinds of *ghâtiâ karmas,* but indicating the association with the physical body due to the operation of certain *aghâtiâ prâkritis.* Those who evolve out the *tirthaṃkara prakriti* become the Master (*tirthaṃkara*) who reveals the true *dharma*

(religion). Surrounded by *devas* and men who hie from all quarters to offer Him devotion, the *Tirthamkara* explains the truth in the divine *anakshari** language, which is interpreted into popular speech, for the benefit of the masses, by an advanced disciple and *muni* called *gaṇadhara*. The truth thus known is called *śruti* (revelation), or *śruta jñāna*, and its absolute accuracy is guaranteed by the faculty of omniscience which does not come into manifestation so long as there remains the least trace of any of the energies of the *mohaniya karma*.

(14) *Ayoga kevali* (*ayoga*, without mind, speech and body, and *kevali*, ominiscient). This is the last stage on the Path, and is followed by the soul's ascent to *nirvâna* on the exhaustion of the *aghâtiâ karmas*. The *jiva* who passes this stage is called *siddha*. He has now become fully established in Right Faith, Right Knowledge and Right Conduct, and is freed from all kinds of *karmic* impurities and bonds which had hitherto held him in captivity. No longer subject to the *de-pressing* influence of matter, He rises up immediately to the topmost part of the universe to reside there, for ever, in the enjoyment of all those divine attributes which many of us have never even dreamt of. A conqueror in the true sense of the word, He now enjoys, to the full, the fruit of His unflinching fight with His own lower nature. Pure intelligence in essence, He now becomes an embodiment of knowledge by bursting His bounds. Thus, what some people consider to be a stultification of character is really the acquisition of such godly qualities as perfect discernment or faith, infinite knowledge, inexhaustible power and pure unabating joy. The Ideal of absolute Perfection, the *Siddha* becomes the object of

*It is somewhat difficult to give an exact description of the *anakshari* speech; it consists of the powerful, audible vibrations of the *tirthaṃkara's* will become omnipotent by the destruction of the *ghâtiâ karmas*. These vibrations impinge on the mind of the congregation in a manner akin to the process of thought-transference of the telepathic type, and are at the time heard by all who understand them in their own tongues. Subsequently they are translated into popular speech and constitute what is called *Âgama* (Scripture). The ordinary mode of conversation is not possible for the *tirthaṃkara* on account of the changes wrought by *tapa* in His organs of speech.

worship for all the *bhâvya* (those who have the potentiality to attain *nirvâna*) *jivas* in the three worlds; and what language can describe the glory of that *siddhâtman*, the mere contemplation of whose worshipful feet is sufficient to destroy all kinds of *karmas* of His *bhaktas* (devotees)?

To revert to the subject under consideration, it will be observed that the arrangement of the *gunasthânas* is based not upon any artificial division of the 'path', but upon the natural effects observable in the being who takes himself scientifically in hand to control his destiny. No serious student of religion stands in need of being told that of all kinds of *tapa the antaranga* is the principal cause of emancipation, though the physical control of the bodily functions and organs is also necessary for bringing the wandering *manas* (the organ of desires) under subjection. It follows from this that the best results can only flow from a system which scientifically deals with the subject of internal *tapa*, and that no method which ignores or minimises the importance of this most important department of self-training can ever be relied upon as a means for escape from the bondage of *karmas*. Applying these observations to the non-Jaina systems of *tapa* (*yoga*), it can be seen at a glance that none of them is possessed of that scientific validity which alone can be depended upon for the realisation of the ideal in view. Indeed, almost all of them in the end leave the aspiring soul in the greatest uncertainty as to the effect of the practices enjoined and the exercises laid down by them; and even the more perfected systems of Hindu *yoga*—*jñâna yoga, râja yoga, bhakti yoga, hatha yoga* and *karma yoga*—do little more than point out the direction in which lies the way out of the *samsâra*, intersected by paths that certainly do not lead to *nirvâna*, but only to the four *gatis*, or conditions, of life. That the unwary traveller needs something more than a mere indication of the direction to pick out the rigth track is a matter which is not open to dispute; and the importance of accurate scientific knowledge is an absolute necessity where a single false step might prove one's undoing. The Jaina Siddhânta has throughout kept these principles in view in its schematic arrangement of the stages on the journey, and the intelligent tyro is merely required to make himself familiar with the nature of the *karma prakritis* to know precisely what to

do at any particular moment of time in the course of his onward progress on the Path.

To understand the philosophy underlying the arrangement of the *gunasthânas*, it is necessary to bear in mind the fact that the attainment of every ideal requires :

(i) the determination to know the precise truth, *i.e.*, the proper attitude of enquiry.

(ii) exact knowledge of the thing to be attained, together with a steady, unchanging belief, or faith, in the possibility of its attainment, and

(iii) exertion in the right direction, that is the proper conduct.

To put the same thing in the language of the Jaina Siddhânta, Right Faith, Right Knowledge, and Right Conduct are the three jewels which enable their possessor to enter into the holy Abode of Gods. Of these three, Right Faith* सम्यग्दर्शन precedes Right Knowledge, सम्यग्ज्ञान while Right Conduct सम्यक् चरित्र is a characteristic of those alone who have almost perfected

*The word faith, it may be pointed out here, is a somewhat unsuitable equivalent for the '*samyaga darśana*' of the Jaina Siddhânta, though usually employed as such. The idea underlying *samyaga darśana*, described as the cause of *samyaga jñâna*, is that of a proper insight into the nature of things which is necessary for the knowledge of truth. The man who acquires this true insight, or point of view, is characterised by an attitude of mind determined to know the precise truth at all costs, as distinguished from that which may be satisfied with half-truths, agreeable to one's preconceived or prejudiced views. This attitude would naturally give rise to right knowledge in due course of time, and would itself arise, as stated in Jaina Philosophy, on the destruction, or quiescence, or partial destruction and partial quiescence of those energies of *karma* which rob the mind of calm, dispassionate judgment. These energies comprise the three kinds of *mithyâtva* (Nos. 17-19) and the *anantânubandhi* type of the four *kashâyas*, anger, pride, deceit and greed (Nos. 20-23). Thus, *samyaga darśana* is as much the natural attribute of the soul as *samyaga jñâna*, and is brought into manifestation by the destruction or loosening of the *karmic* bonds.

So far, however, as faith is concerned, it might signify assent to the word of another or firmness of belief. It is acquired either as the result of study or meditation, or under the influence of surroundings, as in the case of parental religion which men generally adopt without enquiry. Knowledge is, however, necessary in either case to keep it from wandering away from rationalism, for faith without knowledge is only a form of fanaticism, incipient or full fledged.

themselves in wisdom and faith. Hence, the earliest stages of the journey are necessarily those which mark the transition from the state of settled wrong convictions to the acquisition of true faith.

The next thing to be attended to is conduct without which it is not possible to realise the ideal in view. Hence the remaining *guṇasthānas* are the landmarks on the path of progress in respect of Right Conduct. The eighth and the ninth stages are also characterised by increased meditation, hence concerned in the advancement of knowledge; but to follow the teaching of the *siddhânta* on the still higher rungs of the ladder, it is necessary to remember that perfection in conduct means neither more nor less than the attainment of the state of desirelessness which is possible only with the complete eradication of all those traits which spring from desire.

Now, desire signifies greed, the immediate cause of deceitfulness. Greed also leads to pride by focussing attention on the

The causal connection between knowledge and faith, therefore, is to be found in the fact that rational faith pre-supposes some sort of intellectual enquiry or investigation, notwithstanding the fact that right knowledge is itself dependent on right faith. The dependence of right knowledge on right faith is evident in respect of those matters at least which fall outside the province of perception and reason; for such knowledge is a matter of testimony, and depends on the word of the Teacher, which cannot be acceptable to those who have yet to evolve out the right faith. It would thus appear that knowledge and faith are to some extent dependent on each other; knowledge leading to right faith in the first instance, and right faith giving rise to right knowledge in the end.

The dependence of right knowledge on right *darśana* implies that no true insight can be had into the nature of things without it. It is not to be supposed that there is no difference whatever between the knowledge of a man endowed with right faith and of him who is involved in *mithyâtva*. There is, no doubt, a superficial resemblance between their ideas, to some extent, but that is confined to the surface of things. For instance, they may both know consciousness to be the distinguishing feature of life, but it is the true believer alone who also knows it to be an independent reality, eternal, undying and capable of enjoying the freedom and joy of Gods. This knowledge is not shared by the other man, who is, consequently, debarred from striving to obtain the bliss and blessedness pertaining to divinity, since no one ever tries for that which he does not know or believe to be attainable, or true.

physical personality and by augmenting the sense of egoity; and pride and greed combined give birth to anger. Thus, greed is the root of the remaining three forms of *kashâyas* (passions) and the most difficult mental trait to be destroyed. It cannot be eradicated before the twelfth stage for this reason. Omniscience is manifested in the thirteenth stage, while the fourteenth is like an ante-room to *nirvāṇa*. For facility of reference we give the main features of the *guṇasthānas* in the accompanying tabulated form.

Main features of the fourteen stages.

Serial number.	Names of *guṇasthâ-nas.*	Characteristics.
1	*Mithyâtva.*	Gross ignorance.
2	*Sâsâdana.*	Vanishing Faith, *i.e.*, the condition of mind while actually falling down from the fourth to the first stage.
3	*Miśra.*	Mixed faith and false belief.
4	*Avirata-samyaga. driśti.*	Right Faith, unaccompanied by austerities.
5	*Deśavirata.*	Commencement of Right Conduct.
6	*Pramatta.*	The formation of the *ahâraka sharira*, and observance of vows though tinged with *pramâda* (carelessness or laziness). This is the first stage of life as a *muni*, *i e.*, of homelessness.
7	*Apramatta.*	Elimination of *pramâda*, and partial realisation of the *svabhâvic ananda*, *i.e.*, joy.
8	*Apurva karaṇa.*	Noted for the new channels of thought, thrown open by the purification of mind and the quiescence of the elements of disturbance.
9	*Anivritti karaṇa.*	More advanced thought-activity, *i.e.*, meditation.
10	*Sukshma sâmpâraya.*	Only very slight greed left to be controlled.
11	*Upaśânta-moha.*	Quiescence of the remaining traces of greed.
12	*Kshina-moha.*	Desirelessness, *i.e.*, the complete eradication of greed, hence perfection in Right Conduct.
13	*Sayoga-kevali.*	Omniscience, hence the perfection of Right Knowledge, and the realisation of the state of *jivan-mukti*, that is liberation in the embodied state. In the ease of Tirthaṃkaras revelation also takes place in this stage.
14	*Ayoga-kevali.*	The cessation of the activity of the three *yogas*, *i.e.*, the channels of *âsrava*. The next step takes one to *Nirvâna.*

A glance at the above table would suffice to show that the liability to fall back to the earlier stages is competely shaken off only on reaching the state of desirelessness at the twelfth *gunasthâna*, since greed, the mother of the remaining three forms of *kashâyas* and the root of all other minor passions and emotions, is eradicated only at he moment of stepping from the *sukSmasâmparâya* to the *kshiṇamoha* state. Other forms of passions and emotions, such as superciliousness, envy and the like, are really the progeny of the four principal *kashāyas* alluded to above, and have not been specifically treated for this reason; they disappear with the drying up of their respective sources. The complete eradication of greed simply means their total destruction and the full manifestation of all the divine attributes and properties of the soul, now become deified by the destruction of its *ghâtiâ karmas*.

It only remains to study the working of the diverse *karma prakritis* in respect of their engendering, fruition and elimination. Obviously, all these energies cannot become active at one and same time, since some of them are counterindicated by those of an antagonistic nature which may be in actual play, *e.g.*, one cannot have a human and an animal body at the same time, though a human being may contract the liability to the reborn as an animal, and *vice versa*. Hence, *bandha* does not signify immediate fruition of *karmas*, but only the liability to undergo certain experience at some future moment of time. This liability is contracted, as already pointed out, in consequence of the fusion of spirit and matter, and remains in abeyance till it finds a suitable opportunity for its operation in consequence of the subsidence of the activity of the particular energies which hold it in check. Thus there are three different aspects of the *karmic* force, namely, *sattâ* (potentiality), *bandha* and *udaya* (rising, hence fruition or activity), which have to be taken into account in a systematic treatment of the subject. The following tabular statement will show at a glance at what stage which of the *karma prakritis* are engendered, rendered inactive and destroyed. If the reader would only bear in mind the fact that a *karma prakriti* is not necessarily destroyed when it is rendered inactive, he would not find any difficulty in studying the table, though for fuller explanation he would still have to consult such works as

the Gommatasâra which contains a wealth of detailed information on subject. The figures following the names of the different *kârma prakritis* are designed to facilitate study with reference to their enumeration on pp. 39—49 *ante*.

CHAPTER IX

DHARMA IN PRACTICE

The reader who has followed us thus far could not have failed to notice the correspondence between the injunctions of the Scripture and the divine attributes of pure spirit, which come into manifestation by their observance. The fact is that *dharma* is the nature of the soul itself, so that its ten features—forgiveness, and the like, described on page 52 *ante*—only represent the natural and divine attributes, for traits of 'character', *i.e.*, 'disposition,' of a pure, perfect soul.

This natural purity (*dharma*) increases by practice, imparting fresh vigour and strength to the soul at every forward step. It is for this reason that *dharma* is competent to support and sustain a soul in the moment of temptation and trial, and possesses sufficient energy to carry it to 'the other shore'—the 'land' of Perfection and Bliss. It has, however, to be adopted before its assistance can be availed of in the fullest degree, though the practising of any of its injunctions—even in a second-hand* manner—is bound to bear appropriate fruit. For this reason, it is possible for a soul on the *mithyâtva guṇasthâna* to attain to human form, or even to a re-birth in one of the heavens, by performing virtuous deeds and *tapa* respectively, though its ignorance of the nature of *dharma* is even then sure to drag it into less agreeable and unpleasant surroundings. *Moksha* is, however, altogether out of the question for those who do not follow the true path, and the possibility of acquiring a human, or *deva*, birth is also dependent on a rigid adherence to the rules of

*The natural correspondence between *dharma* and the divine attributes of the soul is possible only where religion is placed on a scientific basis, and is not to be found in those cases where faith is tinged with superstition or error, except in so far as they embody the borrowed precepts of a scientific creed. Those who practise such borrowed injunctions are said to follow them in a second-hand manner.

virtuous living and *tapa* which are more liable to be disregarded by one involved in ignorance and falsehood than by him who knows the nature of *tattvas*. It is to be borne in mind that the nature of *himsà* and vice, the respective causes of life in hell and the *tiryancha* kingdom, has to be properly understood before one can ever hope to avoid them altogether, so that in a general way it is true to say that only the follower of the right path can enjoy complete immunity from the liability to descend into hells or to be re-born in the animal or still lower kingdoms.

If the reader has followed us thus far, he would have no further difficulty in agreeing with us as to the supreme necessity for the adoption of the true faith at as early a period in life as possible, for where the enemy to be overpowered is the formidable energy of *karma* which acquires additional strength with every false step, evil thought, and harmful, careless, action, where the forces of existence might come to an end in the most tragic and least expected manner, and where there is no security, or certainty, of life even in the very next moment, the least delay in turning to the true path is liable to have the most calamitous consequences for the soul. It should never be allowed to escape the mind that all evil traits of character, arising from the activity of speech, mind or body, have to be eradicated before the attainment of final emancipation can be brought within the pale of practicability, and that every action repeated a number of times becomes habitual and makes it all the more difficult for the soul to acquire control over the channels of its worldly activity. With the advance of age, habits become more firmly rooted and the tenacity with which old people stick to the notions imbibed in the earlier period of life is well known. Finally, when the powers of the body and mind have become too enfeebled by age to bear the severe strain of training required for the understanding and practising of religion, blankness of despair alone remains staring one in the face. Add to this the fact that the human birth is very difficult to obtain, so that he who wastes his opportunity now may have, for ages to come, to wander in the lower grades of life where the soul is generally too much over-burdened with *karmic* impurities to acquire the truth or to be

benefited thereby. He who delays in respect of the ascertainment and adoption of truth, therefore, is the greatest enemy of himself.

It is also essential that our children should be imparted the truth and trained, in their very infancy, to a life of severe rigidity required by religion, for childhood is the age of impressionability, and the mind of infancy is like a green twig which may be bent as desired. The method which the ancients found most useful for the training of their children, aimed at (1) impressing the mind with the greater importance of obtaining spiritual emancipation over secular gain, and (2) the actual building up of character, so that by the time the pupil completed the course of study he became a perfect model of gentlemanliness and self-abnegation in the true sense of the words. He might be the son of a king or millionaire, but that made no difference to him; his conduct was always righteous and becoming for the subjugation of lust and greed, the two principal causes of all evil tendencies and traits, left his mind ever pure and tranquil and bent on the realisation of the true Ideal of the soul. While with the teacher —usually a man known as much for piety as learning— he was called upon to live in conformity with the strictest rules of the *brahmacharya âshrama* (conduct prescribed for a pupil)—serving the master, refraining from marriage and lustful thoughts, studying Scripture and the like. This course of early training always stood him in good stead in the midst of the trials and temptations of youth, enabling him to bring under his control such powerful enemies of the soul as pride, deceit, anger and other similar passions and emotions. As he grew up, he found himself called upon to practise those virtues of self control, toleration, equanimity and love which, when perfected, mark the conduct of holy ascetics and saints. In due course he became the head of his family, relieving his elders of the duties of management of the estate, and enabling them to retire from active participation in the wordly concerns of life, and hoping to be similarly relieved by his juniors, in his own turn, in the fulness of time. At times he also had to provide for his destitute relations, but he never grumbled at the fruit of his labour being enjoyed by the less fit, or unearning members of his household,

and always considered it his good fortune to be able to help others. Wealth had lost all its blinding glamour for him in his infancy, and he knew full well how much easier it was for a camel to 'pass through the needle's eye' than for a rich man to enter into the kingdom of heaven, for the cares and worries consequent on the management of riches and the sense of attachment to the thing of the world have always been known to stand in the way of retirement from active life, preparatory to the adoption of the stage of homeless wandering which is necessary to attain *nirvâṇa*.

The proper training of children, thus, is a valuable asset, and of immense help to them in their after life. It is a legitimate deduction from this that early marriage is an institution which must necessarily interfere with the proper training of the soul. Besides, it directly tends to introduce misery into the life of a family by:

(1) the union of people who have neither an idea of the sexual function, nor a voice in the selection of their nuptial partner,

(2) the shortening of the period of self-control,

(3) the procreation of unfit, ill-formed and ill-nourished children,

(4) the occasional death of the female parent during confinement,

(5) the increase of poverty, and

(6) the interruption of religious education generally.

It is not necessary to comment upon these six categories of misfortune resulting from early marriage at any great length, suffice it to say that where nuptial partners are forced on one another without consulting the feeling of the actual participants themselves, nothing but sexual impurity, discord and misery are likely to result from their living together under one roof. The shortening of the period of self-control also tends to engender sexual promiscuity, by exciting sex-passion which uncultured minds, not yet impressed with the necessity for its rigid control, are apt to regard as the greatest of earthly pleasures. The third form of evil, that is the procreation of unfit children, is a necessary consequence of early marriage, since in those cases where the

father has no independent means of his own and is too young to be in a position to support a large and growing family, none but unhealthy paupers can be brought into existence. Health of a child, it should be observed, depends, to a large extent, on the development of the person of the mother, so that where a girl who is only fit to play with dolls is forced to develop a living baby in her womb, the growing embryo is necessarily deprived of the healthy nourishment which every child has a right to demand of its mother. In many cases where the pelvis is not sufficiently developed to form a suitable place for the physical growth of the embryo, inflammation and other unhealthy complications also set up in the womb, causing the death of the child or its mother or both. The main thing to be known in connection with sexual gratification is that excessive and early loss of semen directly leads to loss of bodily and mental vigour, and produces a kind of nervous paralysis which interferes materially with the concentration of mind and strength of will, the two necessary factors in the ascertainment and practising of 'truth.' We thus observe that early marriage is equally condemnable from both the spiritual and secular points of view.

We now come to the principles governing the selection of one's associates in life—the nuptial partner, friends and the like. In this department also religion enjoins subordinating the worldly or sensual point of view to the spiritual, its aim being always to facilitate the onward progress of the soul toward the highest goal—*nirvâṇa*. Obviously, if the husband and wife belong to two different persuations, or entertain mutually hostile beliefs, nothing like spiritual harmony can possibly result from their union; and the situation is no wise improved even when they both try to pull on together in the most commendable spirit of toleration, for toleration cannot possibly take the place of co-operation which is altogether excluded by the opposition of private convictions. It follows, therefore, that the selection of a suitable spouse must be made from one's own community, so as to ensure perfect accord and co-operation in respect of all matters, spiritual and temporal. The same principle governs the selection of all other associates, as far as practicable; and even the caste system,

which is so much denounced nowadays, is really the outcome of the rules laid down for *satsanga* (association).

A keen controversy has been recently raging round the caste question, and many persons have come forward to advocate a complete breaking down of its fast and rigid boundaries, but as the matter has not been approached from the spiritual side of the question, it is worthwhile to consider its bearing from that point of view as well. No one who has at all studied the human nature is likely to deny the fact that our beliefs are liable to be affected by the thoughts and actions of others—receiving confirmation and strength from people of one's own faith, and direct or indirect discouragement from those who follow a different creed. Now, the generality of mankind of this age seldom possess that degree of faith which is capable of withstanding persistent temptation or sustained attacks of scepticism, especially when not directly made. The company of people given to gambling, debauchery, and the like is the most dangerous for this reason, and offers many temptations which even men of mature judgment, to say nothing of raw youths, at times succumb to. Besides, the true spirit of friendship demands that one should not perform any religious acts likely to offend one's companions in the least degree, and since all forms of worship are open to objection on the part of the opponents of the true faith, good companionship necessitates a total abstention from them in the company of those of a different persuation. The effect of such forms of comradeship, thus, is quite pernicious to the aspirations of the soul, and requires the restriction of association with those outside one's own religious community to particular occasions at well selected times and places. This does not mean that one should be rude or intolerant to those who do not belong to one's faith, but only that one should avoid undue intimacy and constant companionship with them. As no one who values his peace of mind should associate with anarchists, sedition-mongers, robbers, murderers and the like, howsoever agreeable they be, so shoud one avoid, so far as possible, all those men whose association is likely to seduce one from the true path, and only mix with those of a holy and pious temperament. Such, briefly, is the nature of the reason of caste exclusiveness,

and there is no reason to doubt that any one who realises the importance of keeping the spiritual goal in view, in all forms of activity, would never range himself against its observance. This, however, furnishes no license for the absolute exclusiveness of different castes in the same community, beyond certain limits to be shortly pointed out.

There are two main principles governing caste division, namely.

(1) the religious, and

(2) the secular.

The former of these recognises only one community or caste of true believers, while the latter classifies men according to their occupations. The earliest legislator, Shri Rishabhadeva Bhagwan, divided men into *kshatryas, vaishyas and shudras**, with regard to their different avocations. The principle† of division lay in the fact that the prosperity of a community depends on the defence of its territory, the development of its trade and the due performance of their work by the menials.

The *brahmana* class came into existence during the reign of Bharata, the son of the first Tirthamkara. Later on, Hinduism fully accepted this classification of men into four *varnas*, and made it the basis of its *yoga*, making each caste correspond to a particular department of that system,—*jnâna yoga* for *brahmanas, râja*

*The Hindu idea that the *brahmanas, kshatryas, vaishyas*, and *shudras* issued from the mouth, arms, heart and thighs of Brahma is evidently a mythological metaphor, resting upon the personifications of 'manhood' as a being.

†It will be generally seen to be the case that a man is more likely to excel in the calling of his ancestors than in an entirely strange occupation. It is, for instance, not to be expected that a *mahajan's* son, who has spent all his life in comfort and luxury or in looking after the peaceful business of his own firm, would make as good a soldier as the young *rajaputa* conscious of his descent from the royal Pratap. The glorious traditions of the *kshatrya varna* (warrior caste), stories of exciting adventures of brave *rajaputa* warriors, memories of deeds of undying glory of his own ancestors, to say nothing of the thousand and one other items and incidents which tend to fire the youthful imagination of a young warrior—all combined invest the latter with an irrepressible psychic vigour which constitutes a great advantage over his rival, the *mahajan's* son. Reverse the position, and you will find the brave warrior out of his element in the counting house. The same is the case with other *varnas*.

yoga for *kshatryas*, *karma yoga* for *vaishyas* and *bhakti yoga* for *shudras*. It is, however, clear that the idea of caste exclusiveness had nothing to do with the classification of men, as originally conceived, so that all those who followed the true faith were entitled to the same rights and privileges in respect of religious worship. It was only when priesthood acquired considerable influence on the ruling body that Hindu legislators were forced to recognise the claim of *brahmanas* to a special sanctity as a class.

So far as interdining is concerned, it does not seem to have ever been prohibited among the followers of one and the same religion, but it is essentially a question of conventional usage upon which depend the preservation, welfare and prosperity of society. There are certain considerations which necessarily debar one from being admitted into the higher circles of a community even in Christian and Muslim countries, where the intercourse of men is the least restricted, and there is nothing surprising in the fact that the Hindus and Jainas should not care to sit down at the same table with washermen, sweepers, and others of similar description whose professions and habits of life hardly render them suitable companions at a feast. The penalty for an infringement of these rules, it may be pointed out, is not the loss of religion, but only excommunication, which implies nothing more than exclusion from social circles in respect of interdining, and, consequently, also, inter-marriage, for a shorter or longer period according to the nature of transgression.

The basis of caste exclusiveness, then, is not wealth or worldly status, as it undoubtedly is in European society, but spiritual purity pure and simple, though people sometimes unreasonably extend its operation to cases not actually falling within its scope. Some excuse for the wider application of the caste rule among the Hindus is to be found in the fact that their religion has become the fold of so many different and divergent forms of belief that it is practically impossible to bring the followers of all of them on a common platform. So far, however, as Jainism is concerned, it is perfectly free from the rules of caste, those professing it forming only one community, notwithstanding the fact that several schisms have given rise to different sects and sub-sects among its followers.

In this respect it resembles modern Christianity which includes Roman Catholics, Protestants and others who hold many more points of faith in common than otherwise. There can obviously be no question of losing caste, or religion, by intermarriage among the different sects of one and the same community, though it is not countenanced on the ground of its not being conducive to the peace of the family, as already shown.

We now come to a consideration of the principle of *ahimsâ* which is described as the highest form of *dharma* (religion), and which must be observed if release from *samsâra* be the ideal in view. Unfortunately this is one of those doctrines which has been grossly misunderstood by men—by some on account of an inadequate acquaintance with the basic, truths of religion, and by others because of a fanciful notion that its observance interferes with the enjoyment of pleasures of taste and the realisation of dreams of world-power. We shall consider both these objections one by one before explaining the actual practical application of this doctrine.

Firstly, as regards the pleasures of taste, it will be seen that taste is merely an acquired thing, and that it is not in the food which tastes differently at different times and under different circumstances, but in the attitude of the soul towards it. This is evident from the fact that many of the things which one finds nauseating and disgusting at first become palatable after a time, with the perversion and defilement of the natural instincts of the soul.

This leads us to the conclusion that one can train his instincts in whichever direction one likes in respect of food. The testimony of vegetarians, especially of those who have given up animal-food by choice, is available to show that their meals are not any the less tasteful because not containing meat.

But the question for a rational mind is not whether the animal food is more tasty than a vegetarian diet, but whether it is wise to eat it? A proper regard for one's future welfare requires that one should control one's senses in all respects where they are in conflict with one's good. Uncontrolled sense-indulgence has been described by the wise as a sign of lurking 'cattle-dom'; and it would be certainly foolish to allow the tongue to eat up one's chances of salvation, or to mar the future prospects of the soul.

The object of life, it has been pointed out by every thinking man, is not living to eat, but eating to live. The Persian poet has it :

[Tr. 'Eating is to sustain life and meditation;
Thou holdest it to be the (sole) object of living !']

The same considerations apply to political ambition, for what shall a man profit if he gain of the goods of the world but lose his own soul ? Accordingly, the poet asks the shade of the Great Warrior who had filled the world with deeds of his renown :—

[Tr. How long didst thou live ?—
To *what purpose* killedst thou Dara (Darius) ?]

When the redoubtable Mahmud of Ghazni was on his death-bed, it is said that he had all the plundered wealth of India brought before him to pass it in review for the last time. It was a touching sight to see this old warrior who had carried pillage and sword no less than eleven times to India, lying with the stamp of despair on his ghastly face. There he lay surrounded by his warrior hosts, his weapons still lying within reach and his riches in front, but conscious of the fast-approaching Foe, and of his utter helplessness against it—a true picture of the final scene in the drama of world-power and its *inevitable* end ! Can we doubt after this that *ahimsâ* is the highest religion, the *dharma* which sustains and supports ? Life is dear to all, and it is the recognition of the right to the joy of living in others that ensures our own joy. Sâdi says :

[Tr. 'Do not injure the ant which is a carrier of grain;
For it has life, and life is dear to all;]

It is wrong to imagine that we can prosper in defiance of *dharma*, or that *ahimsa* is the cause of political downfall. Were the Hindus vanquished by Mahomadans because they observed *ahimsâ* ?—or because their mutual feuds and jealousies prevented

them from presenting a combined front to the invaders? *Ahimsa* does not forbid a king from fighting in defence of his kingdom; nor were the armies and kings that offered battle to the Musalman horde pure vegetarians. The fact is that *dharma* is the true source of strength, even when practised in a 'second-hand' manner; but it must be lived to be productive of good. Where it is not put into practice, it is bound to disappear, whether the books containing its teaching continue to exist or disappear in the bellies of moths. Those who practise *ahimsâ* become contented, thoughtful, self-centred and brave; and are respected by others with whom they may come in contact; for, as already observed, *dharma* raises the rhythm of the soul, and *ahimsâ* is the highest *dharma.*

Here again we conclude that those who put the accent on the spiritual side of life—and it is the true side—cannot but recognize *ahimsâ* to be the highest *dharma* and the joy and glory of living.

In actual practice the operation of *ahimsâ paramo dharma*—*ahimsâ* is the highest *dharma*—necessarily varies with the circumstances of each individual soul, in asmuch as most of the *jivas* are so circumstanced that it is impossible for them to avoid all forms of *himsâ* at once. Jainism does not lose sight of this fact, but takes it fully into account in the formulation of the rules of conduct which it lays down for the guidance of its followers. The layman, when he enters the path which leads to Perfection and Bliss, begins by avoiding the doing of unnecessary harm; he then applies himself to the restricting of his desires and wants, and, finally, when the powers of his soul are developed by the giving up of all kinds of desires, and he becomes qualified for the attainment of *nirvàna*, the practising of absolute *ahimsà* becomes easy and nutural to him. There is no absurdity in this, for the development of the soul, under the influence of *tapa,* brings into manifestation its latent occult and psychic forces which enable it to defy all sorts of adverse influences, such as hunger, thirst, sickness, old age and death, that lead on to the commission of all conceivable kinds of injury to others. The layman should try to refrain from all those pursuits and occupations, such as cutting down forests, working as a blacksmith and the like which involve a wholesale destruction of life, though he may not be able to avoid

all forms of *himsâ* at once. He need entertain no fear of the business of the world coming to a stand-still by his abstaining from these avocations, since there are a sufficient number of *abhavya jivas** to carry them on and to insure the continuance of the world. These are they who have not the potentiality to understand the truth. It is not that their souls are any different from those of the *bhavya* (the antithesis of *abhavya*), but their *karmas* are of such a malignant type that they can never long for the truth or grasp it when put before them. They shall never attain *nirvâna*, but always remain entangled in the *samsâra*.

The man who longs for the joy of Gods must prepare himself for the practising of absolute *ahimsâ* by a steady course of training. He should begin with abstaining from causing unnecessary injury to all kinds of beings having more than one sense. With respect to the evolution of senses, living beings all under the following five classes :—

(1) one-sensed beings who possess only the sense of touch, such as vegetables;

(2) two-sensed beings, *i.e.*, those which possess touch and taste both, such as protozoa and certain varieties of shell-fish;

(3) three-sensed beings, who also enjoy the sense of smell in addition to touch and taste, such as lice, bugs and ants;

(4) four-sensed beings who are endowed with all the senses except hearing; and

(5) five-sensed beings.

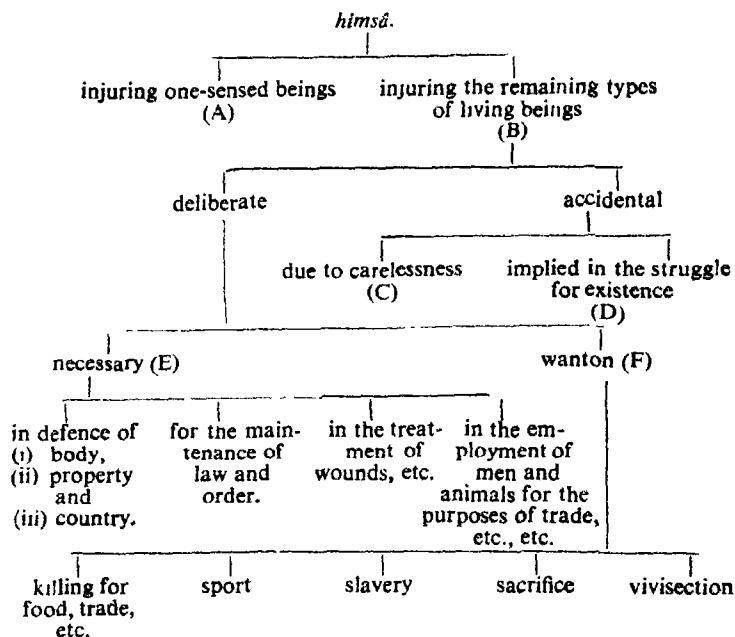
In addition to their appropriate or specific senses, all living beings possess three kinds of forces of life, namely *âyuh*, bodily strength and the power of breathing. The power of communicating with others, which in the higher grades of life assumes the form of speech, is enjoyed by the two-sensed and other higher types, while mind is a distinguishing feature of the five-sensed type alone, though all *jivas* belonging to that class are not endowed with it. These ten kinds of forces—five senses, *âyuh*, bodily strength, breathing, speech and mind—are called the ten *prânas*.

Now, all the five kinds of living beings are souls capable of feeling pain though not always in anticipation of injury, for that

*Those who may never attain emancipation.

kind of pain is felt only by those of the fifth class who evolve out a mind—men, monkeys, dogs and the like. All kinds of living beings, however possess the *kârmâna* and the *taijasa shariras* whose separation from the body of gross matter is called death—a painful process at all times, and more so when the bodies are separated by force of external violence. Pain is also felt by all kinds of living beings when their limbs are cut, pierced, torn asunder or otherwise mutilated.

Himsâ is the causing of pain to another and includes all kinds of acts calculated to interfere with one's enjoyment of life or freedom in respect of one's *prâṇas*

The following table will enable the reader to form a general idea of its main types at a glance:—

The layman very naturally, is not expected to avoid injuring the one-sensed beings, nor can he refrain from all other kinds of injury except wanton cruelty. He is, therefore required to practise *ahimsâ* in respect of class F. The *muni* is, however able to avoid injuring others in all cases falling under classes D., E and F., and

also, to a great extent, under class C. The *kevali* who has conquerred the twenty two forms of *parîṣaha* (see page 57 *ante*) does not cause any kind of *himsâ*, and the same is the case with the *siddha* who has no material impurities left in his soul.

Thus, the practical observance of the principle of *ahimsâ* varies with the circumstances of each soul, so that the least advanced begin with the renunciation of wanton cruelty, and gradually train themselves to observe the stricter vows of a *muni*. As personal wants and desires become limited to bare food, once a day or so, the practising of the higher forms of *ahimsâ* is not felt to be irksome or difficult; and finally, when the powers of the soul are developed to perfection and complete mastery over the lower nature is obtained, resulting in the manifestation of those subtle and powerful forces which enable the *kevali* to defy all kinds of adverse influences—hunger, thirst, sickness, old age, death and the like—the observance of absolute *ahimsâ* becomes perfectly easy and natural.

As Mr. Warren points out (see 'Jainism' by H. Warren), if we study the state of the mind of a person engaged in the act of killing, we shall notice that he is not only indifferent to the suffering and pain he is causing to his victim for his own selfish ends—sometimes he actually delights in it—but has also no idea of the subtle forces engendered by such an act in his own system. His three characteristics, therefore, are thoughtlessness, selfishness and heartlessness, which are the greatest obstacles the soul encounters on the path of spiritual unfoldment. In the same way, the analysis of the mind of the victim discloses the presence, in addition to an intense feeling of pain, of such elements as horror, fear, hatred, resentment and despair of the worst possible type, each of which tends to produce a state of mental disquietude highly inimical to the progress of its soul. The result is that those who disregard the true teaching of religion and take on the path of *himsâ* are not only the enemies of their own souls, but also of those of their helpless victims.

It would be interesting to work out the further and future consequences of *himsâ* on the souls of the slayer and the victim both. Bearing in mind the fact that the future re-birth is always determined by the nature of the tendencies evolved out by the soul, it can

be safely laid down that the being whose habitual mental attitude is characterised by heartlessness, selfishness and thoughtlessness must necessarily be drawn to a type of life marked by these mental traits. When we look out for the appropriate type for those who are habitually cruel, unfeeling and thoughtless, we discover it to be amongst the unthinking beasts of prey—tigers, wolves, hawks, cats and the like—so that the future re-birth of him who has spent his life in developing these peculiarities of disposition must necessarily be in the tribe of some wild bird or beast, the actual type depending on the degree of cruelty evolved out in each individual case. In some cases where the soul is thoroughly steeped in *himsà* it directly descends into hells, as the scriptures show. The case with the victim of sporting lust, however, stands on a different footing, since the feelings of anger horror, pain and the like are not habitual with him. Hence its future re-birth would not necessarily be amongst the worst types of living beings, though the predominant feelings of the closing moments of life might impart their tinge to the character already formed, and bear fruit in the shape of *nicha gotra* and inauspicious surroundings.

Thus, no one who has studied the true nature of his soul and of the causes which tend to prolong its bondage would ever find fault with *ahimsà* being the true path of liberation and the highest *dharma*.

COMPARATIVE ANTIQUITY OF JAINISM

I propose in this article to place before the world the result of investigation in comparative religion, in so far as it tends to fix the comparative ages of two of the world's oldest religions, namely, Janism and Hinduism, I am aware that my views are not very likely to be acceptable to the generality of the readers at present, but I am confident that they shall ultimately prevail. Such is always the case with all new 'things.'

If I were not a Jaina, it would be easier for me to say what I have to say, for in that case I should not be exposed to attacks, vicious and otherwise, on the count of *bias* and bigotry, inasmuch as the result of the investigations made by me is the establishment of the greater antiquity of Jainism. Nevertheless, I give my reasons for this conclusion and leave the reader to say what he likes about me and my method.

It is now established as the result of recent research, especially of the finds at *Mohenjo-Daro*, that Jainism flourished actually long, long before the time of the twenty third Tirthamkara, Parasva Nath. The age of the finds at Mohenjo-Daro is probably 5000-7000 years ago in the past. Hinduism also flourished then side by side with Jainism. The question is, which of them is prior in time ?

Of the scriptures of Hinduism it is now recognized on all hands that the Rig Veda is the oldest, so that if we are to understand its origin we can only do so with the aid of the Rig Veda, which appears to be the oldest written scripture extant. The language of the Rig Veda is certainly older than the language of any of the Jaina Books, but this may be due to its expression being fixed up, by poetry, before that of any of the Jaina works, which are known to have existed in memory alone at one time. The test of language is therefore, unreliable in this case, though if there was nothing to contradict it, it would carry the point a long way in favour of Hinduism.

But we shall turn to the intrinsic evidence of the oldest Veda. The question is, what was the religion of the people who possessed only the Rig Veda and none of the subsequent accumulations and accretions of scriptural lore now possessed by the Hindus ?

The Rig Veda has been subjected to a great deal of criticism by friend and foe in recent times, but no one has found in its four corners aught but the worship of such things as the sun, clouds fire and the like. There is no trace of the essentials of the Hindu Religion, as they are known to-day, in the hymns of the great Veda. Transmigration and Karma, renunciation and asceticism, and yoga are not to be found in the Rig Veda, or at least have to be spelt out with great labour from the text. The *summum bonum*—*nirvana*—itself is not present to the mind in the medley of what appears to be pure nature worship.

European scholars have in reality not found anything but superstition and idolatry in the poetry of the Rig Veda. If this view be taken to be true, then the purport of the Veda would hardly be termed religion by any thoughtful person, seeking to know what salvation implied and how was transmigration to be brought to an end, *karma* broken through and *nirvana* attained. As such it would not be worth the while of a Jaina to seek to establish the greater anciency of his own religion, which from the earliest times known has consistently taught the path to Bliss and Blessedness in *nirvana* by the destruction of *karmas*. For it is frankly admitted in Jainism that superstition and Enlightenment are coeval. Indeed the 'Light' may disappear from time to time and reappear again, but superstition in one form or another is more or less continuous. The position would then simply be this, that among religions Jainism would be the oldest, but amongst the creeds that fostered nature-worship that of the Rig Veda would be taken to be the most ancient.

But this view is falsified by a scientific study of comparative religion. What this study has revealed clearly to me is that underlying this very seeming nature-worship lies hidden a scientific teaching and a doctrine which is indentical in all respects with the Teaching of the Jinas. The Sun for instance is emblematic of the fulness of kowledge and not a gigantic moving star; Indra is the soul embodied in matter; Agni is *Tapascharana* which leads to release from the bondage of *karma* and transmigration. Those scholars who took the gods of the Rig Veda to stand for nature powers did not have their attention drawn to the possibility of a secret religious or spiritual interpretation, and therefore merely put

down the creed of the Vedas as a form of idolatry and superstition. I shall not attempt in this article to demonstrate the truth of my interpretation, but am content to refer the reader to my books in which the subject has been dealt with at great length and the legends and myths of different countries and creeds have been interpreted in a scientific way. Here it is sufficient to state that my interpretations are in full accord with the true spirit of Hinduism and the elucidation of the Hindu Scriptures themselves.

I take it, then, that instead of being a mere ancient form of nature cult, the religion of the Rig Veda is revealed to be a scientific and systematic one, the most remarkable feature of which is its complete agreement with Jainism. In different language, Jainism and Hinduism are found to be teaching the same thing, though the one uses plain languages and the other is concealed in disguise and mystifying thought.

When did any of them really origninate we do not know, if we leave out of consideration the evidence to the contrary furnished by the Jaina Books. The only material from which a deduction for the greater anciency in favour of any one of them can be drawn thus is the fact that they teach the same thing, and that the language of the Veda is allegorical while that of Jainism is plain.

But I think that this fact is quite sufficient to determine the comparative ages of the two Faiths. For it is clear to me that allegory must have had a basis of prior fact to fix itself upon. If the Teaching was not known before, how could it be allegorized ? In other words, whosoever allegorized the doctrines of the Science of Salvation must have known them, so that allegory is easily posterior to science or fact.

Shall we now try to seek a scientific basis for the allegories of the Rig Veda outside Jainism ? But such an attempt is foredoomed to fail, for we have not the faintest trace of any such religion if Jainism is to be rejected. The best thing is to recognize that such a rejection will be simply the outside of prejudice, and not an act prompted by good reason There has been no other scentific and scientifically expressed religion in the world, and certainly there was none beyond 7000 years ago in the past.

It is not necessary for the purposes of this article to insist upon the absolute accuracy of the Teaching of Religion, though I am

fully convinced of it. The historian has not studied the subject, and cannot be readily expected to accept my *ipse dixit* on the point. It is sufficient for my present purpose if it be understood that the teachings of the Rig Veda, when properly interpreted and understood reveal identically the same groundwork of scientifically expressed thought as is found in Jainism. If this is once accepted it would follow that both these religions, namely, Jainism and Vedicism are merely the work of the one and the same body of men, some of whom allegorized the Teaching of their Religion, while some did not. We can say, if we like, that there was a scientific religion of the ancient Aryans which is expressed in allegorical garb in the Rig Veda, but which was handed down in plain language, as Jainism, to those who did not allegorize. Sharp differences would naturally arise between the followers of the two faiths after the lapse of a sufficient time when the purport and meaning of the allegories was obscured and lost, so that there is nothing surprising if the Hindus and the Jainas have not been the best of friends in the world for centuries.

The above conclusion is amply supported by the testimony of the Jaina Books; but even Hinduism acknowledges the great antiquity of Jainism, naming its Founder Rishabha Deva, who lived, according to the testimony of certain of the Hindu *Puranas*, millions of years ago. That religion flourished so far back in the past might be questioned by those who have not studied it as a science; but there is nothing surprising in its antiquity if humanity itself was present— and modern science tells us that man has peopled the Earth for hundreds of millions of years—then.

It should be stated that the Jainas cannot be Hindu dissenters by any possibility. Whenever there is a division in a community the bulk of the creed remains the same and common to the parts or branches thus formed. The differences arise in respect of a few matters only. But if we regard Hinduism as non-allegorical and then compare it with Jainism, the differences are very great. Their agreement is in respect of a few particulars only, excepting those matters which concern the ordinary mode of living (civilisation). Even the ceremonies which appear to be similar are, in reality different in respect of their purport, if carefully studied. The Jainas regard the world as eternal; the Hindus hold it to have been

created by a creator. Worship in Jainism is offered only to men who have attained the perfection of Godhood, but to no one else; in Hinduism its object is supposed to be a god who is the creator and ruler of the world. Hinduism believes in a large number of additional gods; in Jainism there is no room for any one in the class of Gods except Perfect Men.

The significance of worship itself is different in the two religions In Jainism the idea is only that of walking in the footsteps of a Model, to become like Him; there is no prayer and no offering of food and unguents to please the Deity. In Hinduism it is the propitiation of gods for which worship is performed. In respect of their Scriptures also great differences prevail between Jainism and Hinduism. Not one of the Books of the Hindus is acceptable to the Jainas, nor do the Hindus acknowledge a single composition of the latter. The contents of these scriptures also differ very materially. Not one part of the four Vedas and the 18 *Puranas* of the Hindus is included in the Jaina Scriptures, nor is any part of the Jaina Sacred Literature included in the Hindu Books. The matters in respect of which there seems to be an agreement between the two communities are purely social; their significance wherever they have a religious bearings is divergent. Ordinary agreement in respect of such matters is naturally to be expected wherever two communities are found living together for thousands of years, especially if intermarriages take place among them, as between the Hindus and the Jainas. Thus, there is not an *iota* of evidence to support the notion that Jainas are Hindu dissenters.

Dr. Hermann Jacobi, the famous German scholar who devoted his life to the study of Jainism, states it as his opinion that Jainism is "an original system of religion, quite distinct and independent of all others."

To sum up: there are three possible views of the relationship between Jainism and Hinduism namely,

1. that the former is the child of the latter;
2. that the latter is the child of the former; and
3. that the two are parallel creeds which have existed side by side without the one being an off-shoot of the other.

Of these, the first is a pure assumption, and not supported by any evidence extrinsic or intrinsic; the second rests on the

intrinsic evidence, and proceeds on the basis of the Vedas having an esoteric, that is to say, an allegorical interpretation; and the third is the only remaining alternative which will hold good if the allegorical theory is to be rejected for any adequate reason. When the scholars will approach the question from the standpoint of the allegorical interpretation of the Vedas the true view will come to prevail easily then.

I shall now conclude this article by quoting the following weighty observations of Sir Kumaraswami Sastri, the officiating Chief Justice of the Madras High Court and a learned Hindu Scholar (see *in re* B. Gentappa *v.* B. Eramma, Indian Law Reports, Madras series, Vol. 50, pp, 229-230):—

"Were the matter *res integra* I would be inclined to hold that modern research has shown that Jains are not Hindu dissenters but that Jainism has an origin and history long anterior to the Smritis and Commentaries which are recognized authorities on Hindu Law and usage. In fact, Maha Veera, the last of the Jain Teerthamakars, was a contemporary of Buddha and died about 527 B.C. The Jain religion refers to a number of previous Teerthamakars and there can be little doubt that Jainism as a distinct religion was flourishing several centruries before Christ. In fact Jainism rejects the authority of the Vedas which form the bed-rock of Hinduism and denies the efficacy of the various ceremonies which Hindus consider essential.

"There is a great force in the observations of Holloway, J in Rithucurn Lalla *v.* Soojan Mull Lalla (9 Madras Jurist 21) that Hindu Law cannot be applied to them. So far as Jain Law is concerned it has its own law books of which Bhadrabahu Samhita is an important one. Vardhamana Niti and Arhana Niti by the great Jain teacher Hemachandra deal also with Jain Law. No doubt by long association with Hindus who form the bulk of the population Jainism has assimilated serveral of the customs and ceremonial practices of the Hindus, but this is no ground for applying Hindu Law as developed by Vignaneswara and other commentators, serveral centuries after Jainism was a distinct and separate religion with its own religion ceremonial and legal systems, *en bloc* to Jains and throwing on them the

onus of showing that they are not bound by the law as laid down by Jain Law-givers. It seems to me that in considering questions of Jain Law relating to adoption, succession and partition we have to see what the law as expounded by Jain Law-givers is and to throw the onus on those who assert that in any particular matter the Jains have adopted Hindu Law and custom and have not followed the law as laid down by their own Law-givers "

SOUL-SUBSTANCE

The word substance used with reference to the soul is not generally appreciated or understood. But it simply means somethingness, and is a philosophical term employed to denote the idea of a something which depends on itself for its existence, that is to say, which is self-existent. All simple things, as distinguished from compounds, are self-subsisting, hence, indestructible and eternal. Perishability is associated only with what is made up of parts that might fall apart. Hence what is a simple (partless) thing in its nature cannot be wiped out to existence.

Consciousness, too, is a something, for we are aware of its operations. It is also dependent on itself for its existence, and is partless and non-composite in its nature, as shown elsewhere in my writings. Therefore, it is also a substance. The name soul has been given to it from the point of view of substantiveness.

The materialistic theory that a primary *nucleus* of tactile sensitivity, bound up in the simple atom of matter, has, in the course of evolution, evolved out into the highly complex consciousness of man, is not tenable and valid, as it is inconceivable how a simple sensation of touch can possibly transform itself into taste, smell, sight, hearing, understanding, ratiocination and the like. The one great difference between consciousness and atomic matter is this: consciousness is endowed with an 'interior' which is capable of entertaining and developing an infinity of ideas and concepts, but the atom of matter has no inside to accommodate even a thought.

Knowledge is the nature of the soul. If it were not the nature of the soul, it would be either the nature of the not-soul, or of nothing whatsoever. But in the former case, the unconscious would become the conscious, and the soul would be unable to know itself or any one else, for it would then be devoid of consciousness; and, in the latter, there would be no knowledge, nor conscious beings in existence, which, happily, is not the case.

It might be urged that knowledge, consciousness, or the power to know or cognize, is an independent quality which,

when it comes in contact with the soul, enables it to perceive and know itself and other things, but this is untenable on the ground that qualities only inhere in substances* and cannot be conceived to exist independently of concrete things. The fact is that qualities are pure mental abstractions; no one has ever seen them existing by themselves.

The soul is a wonderful thing; it is a substance, and at the same time is the repository of knowledge. Knowledge and memory do not exist in it like loose images stocked in a drawer, or photos in an album, but as the diversified aspects of a partless entity, the mutually interpenetrating flashes or coruscations of a huge undivided conscious illumination, or as a multitude of inseparable and co-existing notes or rhythms of a unitary intelligent force.

From the point of view of somethingness, the soul is a substance; from that of consciousness it is a pure embodiment of knowledge, consisting in an infinity of inseparable; and yet separately perceivable, scintillations of intelligence itself, and from the point of view of energy it is an unbreakable unit of force that cannot be exhausted by any means, being eternal and unperishing, in its nature.

As shown elsewhere the soul suffers the loss of function and dignity by the association with matter. But new attributes, which, however, are poor substitutes for the things lost, arise in its constitution. Sense perception thus replaces the full direct knowledge which a pure Soul enjoys. The soul also evolves out harmful appetites and instincts, namely, those of hunger and

*That qualities inhere in substances is a self-evident truth, for they cannot be conceived to exist by themselves. If they could lead an existence independently of substance, we should have softness, hardness, manhood and the like also existing by themselves, which would be absurd. Moreover, if qualities were capable of leading an independent existence of their own, *existence* also would exist separately from all other qualities. But this would make existence itself a featureless function or attribute of nothing whatsoever, on the one hand, and all the other remaining qualities simply non-existent, on the other, because existence would no longer be associated with them. It follows, therefore, that qualities cannot be conceived to exist apart from substances.

fear and sex and the love of possession. These are the roots of desire and the feeders of its passions, which stand in the way of its salvation. Delusion is also produced by the inflowing matter in the consciousness of living beings. All living beings firmly believe themselves to be identical with the body, and never anything other than the body. Only a very few are able to escape from this terrible delusion; and they are the lucky ones who shall, by treading the Right Path, obtain release from the bondage of the flesh and matter, one day.

The appetites are all rooted in the body, even the one that is called the love or instinct of possession. It is these appetites which have to be eradicated before salvation can be had, for through their gratification additional matter is constantly pouring into the soul, which perpetuates its bondage.

The order of the eradication of these instincts is as follows:

(1) The pious householder virtually conquers the instinct of possession at the time when he sells off his belongings and gives them away, and the remaining tinge of it, when he parts from the very last vestige of possessions, namely, the loin-strip.

(2) The sex-instinct is also eradicated by the householder prior to his parting with his belongings.

(3) The saint grapples with the instinct of hunger and eradicates it before the attainment of omniscience.

(4) The instinct of fear is a bit more difficult to be eradicated. The saint easily conquers the fear of death, but seems to experience a great deal of difficulty in overthrowing the fear of sickness and disease, that is to say, the love of the bodily well-being. In consequence of this he even experiences a fall from the *samadhi* of self-contemplation many a time. But even this little bit of fear is conquered at last by the combined power of self-knowledge and the joy of self-contemplation, aided, probably, by the reinforcement of the *sallekhana**-thought that enable a saint to face calamity with tranquillity.

*See the next following article for the description of the term.

When the physical appetites are all gone the soul is freed from the element of desire and speedily obtains release and wholeness, and is reinstated at once in its natural Divinity and Godhood.

VAIRAGYA BHAVANA

श्री अर्हन्त के दर्शन जो हम एक बार पा जाते ।
निकल संसार-सागर से वहीं हम मोक्ष-सुख पाते ।।

(1) Could we obtain the (grace of the) Arhanta's darshan[1] but once,

Escaping from the Ocean of *Samsara*[2], speedily we should attain the beatitude of *Moksha*[3] !

तमन्ना अपनी बर आती, मुरादें दिल की पा जाते ।
गुरु निर्ग्रन्थ के चरणों में सिर को गर झुका पाते ।।

(2) The purport of Life would be fulfilled, the heart's desire realized;

Should we but have the luck to bend the head at the feet of the *Nirgrantha Guru*[4] !

फ़ना का दौर-दौरा है क़याम उनका है आलम में ।
जवानी हुस्नो दौलत ज़िन्दगी सब हैं मिटे जाते ।।

(3) Death's is the Empire, stability is a dream !
Youth, beauty, riches and life all are perishing away !

उठाईं मरने-जीने की अनंते बार तकलीफ़ें ।
यों नित-नित रोज़ मरने से तो 'काश' एक बार मर जाते ।।

(4) An infinity of times have the pains been endured of (repeated) birth and death !

Would that we had once died for good, to be rid of this constant daily dying !

शरण कैसी, मदद किसकी, नहीं फ़िरियादरस कोई ।
वोह देखो ! जम की दाढ़ों में हैं सब-के-सब पिसे जाते ।।

1 Sight.
2 Repeated births and deaths. *i.e.* transmigration.
3 Nirvana or salvation.
4 Jaina saints are called Nirgrantha.

(5) Who is the refuge ? Whose help to seek ?: there is none to listen to the wail (of the soul) !

Look! all are being ground in the Jaws of Death !

न साथी है, न संगी है कोई जीवों का आलम में ।
अकेले पैदा होते हैं अकेले ही हैं मर जाते ॥

(6) There is no companion of souls in the world, not a way-faring associate !

Alone are they born, alone also do they die !

नहीं जब जिस्म ही अपना तो कैसा गैर से रिश्ता ।
हां, ना फ़हेमों से पुत्र वा मित्र अपने हैं कहे जाते ॥

(7) When even the body is not one's own, how, then, can another be a relation of the Self ?

Through delusion, verily, are termed one's own the friend and the son ?

ढका है चाम से ढांचा, भरा है मूत्र व मल से येह—
येह ही है लोग जिसकी खूबियों पे नित्य हैं इतराते ॥

(8) With (leathern) parchment is the skeleton covered; it is filled with urine and filth !

Is this the thing whose excellencies have turned men's heads ?

चतुर-गति-रूप आलम है नहीं सुख से यहां कोई ।
मनुष्य तिर्यञ्च नारक देव हैं सब दुख से चिल्लाते ॥

(9) Characterized by the *gati*[5] quartette is this world of life; happy therein is none !

Devas[6] and men, lower kingdoms and hells—all are crying with pain !

अबस् की बन्दगी बातिल बुतों की झूठे देवों की ।
जो संवर निरजरा करते तो दिल का मुद्दआ पाते ॥

(10) In vain, have we worshipped false gods and guides that only lead one astray;

5 The four types of life in transmigration are called the 4 *gatis*.

6 Residents of Heavens.

Had we but stopped and destroyed the *karmas*; the wish of the heart we should have had !

मनुष्य की जून दुर्लभ है जो विरथा हैं इसे खोते।
वोह आसानी से मौक़ा फिर नहीं है दूसरा पाते॥

(11) Difficult of attainment is the human form: those who now dissipate it away,

Will never easily again obtain another such (golden) chance ?

अहिंसा-धर्म है सच्चा; अहिंसा मूल है तप का।
अहिंसा पालने से कर्म-बन्धन सब हैं झड़ जाते॥

(12) True is the *Dharma*[7] that teaches non-injuring; of saintship non-injuring is the root !

By the observance of the vow on non-injuring are destr oyed the entirety of the chains of *karma* !

जो देखा गौर से तो आत्मा ही देव है सच्चा।
सेखो संयम इसी के जौहरे असली नजर आते॥

(13) On proper reflection, the soul itself is found to be the truest God !

Joy and self-control would appear properly to appertain to the soul.

ख़ुदा है, देव है, त्रिलोकी का सरताज है, जन है।
तमामी पूज्य गुण हैं ज़ात में इसकी नजर आते॥

(14) Khuda is He, He is *Deva*, too; the crown of Glory of the world, and *Jina* (Conqueror) !

The infinity of the worshipful attributes all may be seen in Him !

हयाते ला ममातो वा नूरे ख़ालिस, मौत का फ़ातेह।
जो ऐसा अपने को जानें अवश्य वे सिद्ध-पद पाते॥

(15) Life that is Deathless, Effulgence Pure, the Conqueror, of Death:

7 Religion.

Those who know themselves as such, obtain the status of the Perfect Ones !

सुखो दर्शन व ज्ञानो वीर्य में निश्चय से है पूरन ।
इसी के गुण हैं हूरो जिन मलायक रात-दिन गाते ।।

(16) In respect of Happiness, Perception, Knowledge and Power He is truly full !

Houris, *jinns*, and angels chant His attributes (ceaselessly) night and day !

कर्म-बन्धन से छूटे आत्मा, परमात्मा होवे ।
बजुज़ इसके नहीं कुछ फ़र्क़ हम दोनों में हैं पाते ।।

(17) Freed from the bondage of Karma, the Soul becomes a God !

There is no other difference that we can see between the two !